

7 families
Theob. A. Stevens
TREATISE

OF

Charity, { **UNIVERSAL**
 { Under the Law,
And as directed, { Under the Gospel.
(Shewing the Nullity of all Religion without it.)

As also of *Goodness, Providence, Riches, Poverty, Prosperity and Adversity.*

And of { **Sacrificing** } Their Continu-
 { **AND** } {
 { **Feasting,** } {
 {
 { **Gospel.**

With a Paraphrase upon the Parable of *Dives and Lazarus.*

Dedicated to all Sincere Enquirers into Religion, who seek to Believe unto the Obedience of the Truth, that they may follow the Lord fully.

And now abideth Faith, Hope, Charity, these three; but the greatest of these is CHARITY, 1 Cor. 13. 13. Seeing you have purified your Souls in obeying the Truth, through the Spirit unto unfeigned Love of the Brethren, see that you Love one another with a pure Heart fervently, 1 Pet. 1. 22.

* Printed in the Year, 1692.

8960.

I. B.

SOVA



TO THE
READER.

Charity, Love, Goodness,
Benignity and Mercy,
are what the Christian Reli-
gion ends in the Result and
Perfection of ; Cleanness
and Purity the way unto this
end, whereby the Principles
or first beginnings of Unity
with God are attained, which
Oneness must first be known
in order to our unity with
his Works : For once com-
ing into the Love of God,

To the Reader.

we instantly become in love with all his Creation, for his attributes of Goodness, Mercy and Bounty being implanted in espoused Souls, as they are deriv'd from a Principle that is Universal, enlarge and make bountiful the Souls in whom these Seeds of the Kingdom spring up and prosper, Assimulating them unto the highest, whose Children they are, and excluding out of them all Selfishness, Peticularity and Avarice.

So the Truth may be profest, the Cross taken up, some degree of Purity known
and

To the Reader.

and yet a Man be uncom-
pleat, and far short of what
he should be : for now is the
Soil only prepared and fitted
for Heavenly Seed and Pre-
ductions ; but Tongues, Pro-
phecies, Martyrdoms, short
of *Charity*, are all void : The
Spirit saith, (*Rev. 22. 12.*)
I come quickly, and my Reward
is with me, to give every man
according as his Work shall be.
And we find (*Matth. 25.*)
in the representation of the
great Judgement, no Works
regarded for good , but
Works of *Charity* : these on-
ly were approved ; and how
these first Words in this

To the Reader.

Epistle may be distinguished or divided, I shall not argue here, but with me this Sacred Word *Charity* comprehends the whole, the Advancement of it is aimed at in this Book, and the Suppression of Obdurateness, Churlishness, Selfishness, Censoriousness, Covetousness, and all the wicked Progeny of Uncharitableness that monstrous Mother of a brood of Monsters.

Because of these, the heavy Burden is not undone, nor the Yoke of Oppression broken off, nor them visited that are in Affliction, but
Re-

To the Reader.

Religion is inverted in its truest definition.

Even the Laws of our Land seem to own a Divine Providence, in that they are as concerned in making Provision for the Relief of the Poor, as for Punishment of Criminals: what can this mean, but that the first may be ascribed to Providence, which the last can never be, and yet we have instance of Persons, pretending to the Wisdom of the Just, that fall much below this Wisdom and Justice of our Laws, in their ill treatment of Indigent Persons, which is the
more

To the Reader.

more to be noted from the consideration that our Petitions are void in the things we ask not aright; and Christ hath signified his Mind to us, that we shall pray for the Forgiveness of our Sins, only Conditionally, as we forgive every one that is indebted to us. If the Creditor is hereby obliged (and he is, that if the Scripture be true) to forgive his Needy and Insolvent Debtors, (such only are here meant) to take it further, would infer confusion in the Commandments) how contrary to this acts he who prosecutes them

To the Reader.

them with the Severities of Law, or at least with Reproach, Censure and Scandal? and how is he stated with respect to hope for the Forgiveness of his Sins? then how impertinent and what Voluntiers in Sin are such, who being unconcerned, must be lanching of their Spleen, and contribute their Voague to fully such poor Persons, to whose relief true Religion would bind them at the same time to contribute of their Substance; these are so far from forgiving such as trespass against them, that they pull down the Walls of those
that

To the Reader.

that have done them no harm, and by this do post themselves without the Pale of true Hope, (though they may deceive themselves with a Fictitious one) of having their Sins forgiven; and yet this is commonly done under the Mask of some Vertue, as Zeal for the Fame of Religion which is impaired by such failures, &c. there is a fence to which it may seem so, and to which Religion was never calculated. All Spirits favour not the same things: indeed when it happens to any Church or Society, contrary to their profest

To the Reader.

fest Tenets, it is a manifest defamation to them; but I have yet never heard of any *Christians* that profess themselves exempt from the Casualty and Contingencies of this Life: If any such there be, they are like those who hold that when the Book of *Revelations* was finish'd, the Scripture was then a Canon fill'd up, and we were to expect no more the Knowledge of God, by such means as the *Primitive Christians* had it by: for as those shut up the Mouth of God that he should thenceforth no more speak to Mankind, so these
man-

To the Reader.

manacle his Hands, that he should have no more to do in the business that is transacted under the Sun, and they both center in *Atheism*.

I had some pretty things in my mind concerning that part of *Charity* that relates to entertaining of Strangers, directing Travellers in their Way, and accompanying of them, &c. but its now too late to have them thrust into this Book, in which the *Reader*, if he consider it one part with another through the whole, will find things tending to the Promotion
of

To the Reader.

of true Knowledge, Charity
Goodness, Practical Religi-
on, and I hope neither of
us will lose our pains.

THE

The CONTENTS.

O F Charity,	page 1.
<i>A Speculum of Charity established by Divine Appointment, under the Dispensation of the Law,</i>	pag. 71.
<i>A Speculum of the Charity established by Divine Appointment under the Gospel,</i>	p. 78.
<i>A Paraphrase upon the Parable of Dives and Lazarus.</i>	p. 89.
<i>Some Collections of Authors, concerning the Matters treated on in this Book. 1st. Concerning Mercy and Beneficence,</i>	p. 98.
<i>2dly, Concerning Providence,</i>	p. 105.
<i>Concerning Happiness, and Unhappiness,</i>	p. 110.
<i>Concerning Prosperity and Adversity,</i>	p. 113.
<i>Concerning Riches,</i>	p. 118.
<i>Concerning Poverty,</i>	p. 122.

Of



Of Charity, &c.

Religion is the Noblest end of man's Life, the true Religion of which Christ is the Author, with which many not contented, because of the Cross that attends it, have modell'd to themselves Religions better to quadrate with their corrupt minds, such as is neither Hammer, Fire, nor Sword to the fallen Nature, but a soft easie modish thing, obliging the Darling Lusts thereof.

Others that have in measure imbrac'd the Truth, not being general enough therein, are apt to chuse to themselves such parts of it as they like best, and can with most ease attain, because of its being nearest agreeing to their Natural constitution and temper, whilst they are neglecting the pursuit of it in other of its Branches remoter from their Nature, and more difficult to them, because of its con-

B

trariety

The CONTENTS.

O F Charity,	page 1.
<i>A Speculum of Charity established by Divine Appointment, under the Dispensation of the Law,</i>	pag. 71.
<i>A Speculum of the Charity established by Divine Appointment under the Gospel,</i>	p. 78.
<i>A Paraphrase upon the Parable of Dives and Lazarus.</i>	p. 89.
<i>Some Collections of Authors, concerning the Matters treated on in this Book. 1st. Concerning Mercy and Beneficence,</i>	p. 98.
<i>2dly, Concerning Providence,</i>	p. 105.
<i>Concerning Happiness, and Unhappiness,</i>	p. 110.
<i>Concerning Prosperity and Adversity,</i>	p. 113.
<i>Concerning Riches,</i>	p. 118.
<i>Concerning Poverty,</i>	p. 122.



Of Charity, &c.

Religion is the Noblest end of man's Life, the true Religion of which Christ is the Author, with which many not contented, because of the Cross that attends it, have modell'd to themselves Religions better to quadrate with their corrupt minds, such as is neither Hammer, Fire, nor Sword to the fallen Nature, but a soft easie modish thing, obliging the Darling Lusts thereof.

Others that have in measure imbrac'd the Truth, not being general enough therein, are apt to chuse to themselves such parts of it as they like best, and can with most ease attain, because of its being nearest agreeing to their Natural constitution and temper, whilst they are neglecting the pursuit of it in other of its Branches remoter from their Nature, and more difficult to them, because of its con-

B

trariety

trariety to the Disposition and temper of their minds, whence it happens that People are crying up, and praising some Vertues, and silent in others; also extenuating, and pleading for some Faults, and as eagerly declaiming some other, from hence men censure and condemn one another in many things, by the Standard of their own disposition, under pretext of Religion; when, alas! there is more of temper, than Religion in the case.

Now to the end, that Religion may flow in all its streams, be beheld in all its parts, imbrac't in its Intireness, and its comly proportion; I have proposed and recommended in this Tract, *Charity*, as the most neglected part thereof, and yet most important.

This neglect must proceed either from some adversity People generally lie under, concerning its obligation and tendency to Life Eternal, or from that seeming opposition it may carry in some mens Judgments to their worldly Ease and Interests.

Charity comprehends Love, Mercy, and help in the Practice of them, to the

the relief and ease of all men under afflictions of any kind, and a suffering with them, having a fellow-feeling of their Pain; (*Isa.* 49. 13. 63. 9.) this God hath done for us, and expects we should be found doing the same to our fellow Creatures; and this Duty is general to all, and more particular or especial to the Household of Faith, upon which the Apostle lays so great stress, that he makes it one part of true Religion, *Gal.* 6. 10. *Isa.* 1. 2, 7.

So we are no more to forget our Charity, then we are to forget our Faith; yet some let go the one whilst they seem to hold the other; but a man can have no solid ground of Hope for the Charity of God, that practises none to his fellow Creatures; this is to be a Remembrancer to all such, which was once the work of an eminent Author to the *Hebrews*, Cap. 14. ver. 16. in these Words expressed, *To do good, and communicate, forget not, for with such Sacrifices God is well-pleased.* Now we should have ever in mind this practice: 1. For the sakes of such as should be benefitted by our Alms: For our own sakes, lest we should

with-hold from God Sacrifices so well-pleasing to him, as it appears our free and loving distributions to him. People are, from the words of the Apostle *Paul*, who calls the thing sent him by the *Philippians*, Cap. 4. ver. 18. *An Odour of a sweet-smelling Sacrifice acceptable, well-pleasing to God* (Job 22. 2, 3.) As we cannot by our Righteousness be profitable to God, or bring gain to him by making our ways perfect; So he expects of us that we should be profitable to our Neighbours, and hath promis'd to remunerate the kindness done to one of his little Ones, as tho' 'twere done to himself, (*Mat.* 25. 40. 10. 42.) that if it be but a Cup of cold Water, it shall not pass unrewarded; so it must be either for want of Faith in the Promises, or from the mind's being so gross and carnal, as not to discern its true Interest, in exchanging Earthly things for Heavenly, that men are found void of the Practice of this duty of *Charity*, which set aside, and as *Elisha* in God's behalf objected to *Job*, cap. 3. ver. 7. may a very poor man in behalf of himself object to the *Christian* with-

out

without Charity; If thou art Righteous, what profiteth us? or what do we receive of thine Hand? We may be Naked, and Hungry, and Imprisoned for all thy Religion; for thou hast shut up thine Hand against Relief, and the help of the Poor. There is no Duty proposed to us more clearly then this in all Holy Writ; (*Rom. 13. 10.*) *Charity* being the Life, the Nerves, the Sinews of all other Vertues: Nothing distinguisheth us more conspicuously from false *Christians*, whose work is to imitate the true, in a seeming Sanctity; but this being an overt act to their carnal sense, impairing their Estates, touches them in a tender place, and they will ever shun this Test, which shews the root of their Spirit to be in the Earth, notwithstanding their pretence to heavenly mindedness.

The contrary of this Duty is a great Deformity, and Stain, makes it not an ill Figure in a Gospel-Minister to be open-hearted and liberal in imparting Spiritual Gifts, but recluse and niggardly in Temporals; 'twould even drive one to think, he puts the greater

ter value upon these, his Call equally obliging him to the Distribution of both measurably to their true Service, and his ability; and so proportionable is the Deformity in every one that makes *Christian Profession*.

The Apostle *John* (1 Epist. *John* 3. ver. 17.) querieth concerning such as have *this World's Goods*, and see their Brother have need, and shut up their Bowels of Compassion from him, how dwelleth the Love of God in them? To which let me add this other Query, What sort of *Christians* are they in whom the Love of God dwelleth not, except such as the opposite to his direction in the next Verse points at, (ver. 18, 19.) who love in Word and in Tongue, but not in Deed and in Truth; but his Advice is, that we love in Deed and in Truth, and not in Word, neither in Tongue, that by this we shall know we are of the Truth, and shall assure our Hearts before God.

This dead Charity that seeth a Brother, or Sister destitute of Food and Cloathing, and saith, *Depart in Peace, be warmed, and filled*, yet gives them not those things that are needful,
the

the Apostle *James*, Cap. 2. ver. 15, 16. aptly compares to dead Faith, both of them being without Works; for indeed 'tis unworthy the Name of Love, that contributes not to the Relief of the party afflicted; which Work of Mercy, as doing good, and having Compassion on such as are in need, is of great Price with God, as the Kingly Prophet noteth, *With the Merciful thou wilt shew thy self merciful*, &c. 2 Sam. 22. 26.

In this above-cited passage, the Apostle renders them *Unchristian*, whose *Charity* is in Word only, and not in Deed: but what Name or Place shall we find for them, then who have *Charity* neither in Deeds, nor in Words, nor in their very Thoughts, who instead of pitying, Persecute; Brand instead of relieving; instead of Loving, censure and villify the Distressed and Indigent, such a Generation of Moles there are to be found; the Earth hath blinded them in the excellent things of Nature, they are void in *Christianity*, and void in *Humanity*; they build up themselves mightily upon their punctual Pay-

ment of Debts, which thing (good and laudable in its place) is to them instead of all other Vertue and Religion, and the contrary of this (be it by whatsoever providence) Unchristians in their Censure the best of men, these come next under consideration, and are a People that are pure in their own Eyes, in Morallity they'l seem to condemn a Saint, but are indeed void in the very ground of it, which is Equity; they'l be as penurious, over-reaching, and partial in their Ways, Contracts, Arguments, Reports of Cases as any, that in these things the Poor sort of People condemn them, &c.

And indeed it is often so, that their keeping no Ballance in the things just mentioned, is the Efficient cause of their priority to others in the Balancing their Debts. so that they climb up to their Morallity by the steps of Iniquity; what an Insolvent doth unwillingly openly at once in great Sums, do they voluntarily, hiddenly and craftily at all opportune times, by a continual gradation of little Sums, to far more Effect, being a scraping Niggardly

gardless sort of People, covetous, and generally Rich, a sort of *Pharisees* in Religion, and yet a *Publican* shall outstrip them in *Charity*.

The first Instance we have of them (that occurs to my memory) is in *Naball*, a man recorded in Scripture, to be churlish, and evil in his doings; such a Son of *Belial* that a man could not speak to him.

This was he that denyed to send *David* Victuals by the Hands of his ten young men, that did so courteously intreat him; (1 *Sam.* 25.) for *David* knowing his own necessity, and what Language was proper for *Beggars*, and expected by them that are Rich and full, and at Ease in the World, had instructed them, (*viz*) *Thus shall ye say to him that liveth in Prosperity, Peace be unto thee, &c.*

But notwithstanding this humble Petition, he is so far from Relieving him, that he Reproacheth him in the words following; (*Ver.* 10.) *There be Man-Servants now a-days that break away every man from his Master: In the fore-part of the same verse, he querieth, Who is David? &c.* And in the verse

following faith, *Shall I then take my Bread and my Flesh, &c. and give unto Men whom I know not whence they be? &c.*

Here he would seem not to know him, this is his first, and a poor Excuse, as if *Charity* were grounded only upon Acquaintance, which shews its weakness with respect to the reason of it, but being incensed, as is common with such men, to be against any that seeks for Relief from them, he falls to Reproach him, whom before he seem'd not to know, with running away from his Master, which discovers his first excuse to be false, and also suggests a false Notion of *Charity*, as if it were not due as well to the Evil as Good, to Enemies as Friends; this is the crooked track this kind of Brood go in, he knew not *David* for good, but for evil; he knew not him to relieve his wants, but to reproach him.

And this course do his numerous Issue, the churlish Sons of the old Churl *Nabal* take, who cannot take away the Name of *Charity* from among men, but have gone far to leave her

no being in the World; their ground is this, that *Charity* being so clearly proposed in the Scriptures, and so imprinted on the minds of the best men, as the Professors of it is not to be extinguish'd, any Attempt of that Nature would bring them into disgrace, and disreputation with all that own any Religion, and to conform in real practice to its Doctrines is a difficulty to them they cannot overcome, being in love with this present world, so they fall to the refuge of Excuses and Evasions, to save their Stake, which is two-fold; (1.) Their Religious Reputation; (2.) Their Money in their Purses, &c.

Their Excuses are generally of the nature of those mentioned in the instance of *Naball*, finding Faults with such as stand need to them, and representing them as no proper objects of Charity, by which they do not deny this Duty in Words, but in Deeds, they seem to own it, but yet excuse themselves from every Act of it, and would make one believe 'tis a very plentiful World we live in, for they want

want only an opportunity of doing good, but will never find it, &c.

Nay, so active and stirring are these *Nabalites* in this black Art of sullyng or reproaching Persons Necessitous, that the thing hardest to be indur'd in *Poverty*, is that Contempt and Censure wherewith most men treat it; for be a man blest with many Natural and Spiritual Indowments, be he wise, vertuous, friendly, complacent, &c. These accomplishments in him that's Poor draw no regard proportionably to what they do in the person of the Rich, especially if it hath befallen him in his own time, then indeed none at all, but his Vertues and Excellencies, notwithstanding he is as vilely treated, reputed as abject, and mean, as tho' he were a stranger to the holy Unction; and from this his Vertue, this carping Tribe of *Nabal*, draw a perverse Argument of his Hypocrisie; for be he never so really the man here described, and that themselves have own'd him such, yet this avails so little, that being once known to be poor, it shall overturn it all in a moment, and his Poverty be made a cer-
tain

tain Indigation of his Unrighteousness, the judgment from this Topick they make as sure as that of the last day, hereby rendring Indigency the opposite to the Philosophers supposed *Elixir*, in that it can turn the most purged Gold into Dross; the Excess runs as high on the other hand with the generallity of men, in over-valuing the Rich, who escape the common Test and scruting of other men; come under no discipline of Reason, Morallity, or Vertue, be their Discourse never so silly and impertinent, so flat and tedious, that an ingenious person would chuse to sit in the Stocks the while, rather than within the hearing on't, yet it shall command the Companies Ears, and applause; be such Rich person an Extortioner, an Oppressor of the Poor in their Work and Wages, an Unfair Dealer, a Drunkard, a Whoremonger, &c. whom God in his own due time will judge, yet such shall come under small Judgment or Reproof among men, if any at all, his Riches by some strange Magick, transmuting all his Dross into Gold, in their corrupt judgment, who
 connive

connive at his Vices, if opportunity serve, but if they'r so in sight, as they cannot but note them under less penalty then being surfeited for too obvious and naucious Flattery; then they fall to Mince and Extenuate them, as much as they'r used to aggravate the Crime of a Poor Man; as if this Rich Person was benumbedly drunk, they'l say, *he was innocently Merry*; if he have committed some outrageous action, *he had got a little Drink, and the Person he injur'd had foolishly provok't him: but he's a sweet good Man in his own Nature.*

This hath been the Byass of humane Nature all along, since the fall of mans Spirits sunk into the Earth, it took its estimates according thereto, and Men were loved or hated, reputed good or evil, precious or vile, according to their measure of earthly things. We find *Solomon* observing (*Prov. 14. 19. 7.*) That the Poor is hated even of his Neighbour; but the Rich hath many Friends: that all the Brethren of the Poor do hate him? he pursueth them with his Words, yet they are wanting to him. The same Author tells us of a City

City that paid no regard unto the Wisdom to which it owed its preservation, it being the Wisdom but of a Poor Man, &c. *Eccles.* 9. 16, 17, &c.

From this great Aversion in Mankind to Poverty, and a low condition in the world, which generally all men have (and the root of it is Pride, and the Love of the World) springs the Contempt and Hatred of the Poor; and this hatred of the Poor, is that Gate in at which all their Censure and ill Treatment enters; and tho' this Aversion works in a mystery, so as many may not discern their opposition to the Poor, to have its ground in his Poverty, but in his Injustice, or some other badness in him, yet the thing is really in its self hatred of the Poor; that defection of the fallen Nature, pointed at in these above-mentioned, and many other Scriptures, and experienc't sufficiently by the Paupers of every Age, &c.

This is a Practice suiting the Nature of Dogs, more than Men, all to fall a worrying the undermost; yet Old times had their taste of it, *Job*,
(Cap.

(Cap. 30. ver. 11.) found that when God once loosed his Cord, and afflicted him, men soon let loose the Reins upon him; he complains, that *they rolled themselves upon him in his desolate state*; a Metaphor taken from the Waves of the Sea, shewing with what great weight and heaviness they came upon him, &c.

(Vers. 12, 13, 14.) *Because he hath loosed my Cord and afflicted me, they have also let loose the Bridle before me: Upon my Right hand rise the Youth, they push away my Feet, they raise up against me the ways of their destruction; they mar my Path; they set forward my Calamity; they came upon me as a wide breaking in of Waters; in the Desolation they rolled themselves upon me, &c.*

This is a parcel of rough dealing with an afflicted man: if one should inquire their reason for it, they give many, too many here to recite, there being scarce any Crime with which they do not blacken him; they reputed him such, as no man was so ill, as shall appear by this summary Objection they make to him; *What man* (say

(say they) *is there like Job, who drinketh up Iniquity as the Ox drinketh Water?* &c. Cap. 34 7. With such specious shew of Reason and Religion do they justify their carriage to him; and no doubt but they might afore-time really (and to their thinking at that time) love him, yet this afore-mentioned Aversion to an adverse state working in them in a mystery, had made their old Friend *Job* seem wicked and vile unto them, and them become opposite to him, having for the same, in their darkned judgment, good cause; but their reasoning was but an Image of Reason, the real cause of the thing being what himself renders it, viz. *Because he hath loosed my Cord, and afflicted me, &c.*

Now as to the Rich Men in the World, and such as live at ease, the Kingdom of Heaven is rendred more difficult to them thereby, and they perplex others in the way, having generally some failours, which seem peculiar to them, which falling opposite to the Argument I am advancing, thought meet to note them, as followeth, viz.

(1.) They look high upon, and maintain a sort of distance from the poorer sort of their fellow-professors, not distinguishing well betwixt them and themselves, for that they do it according to their several degrees in the World, but not in Grace and Christianity.

(2.) They also, tho' abounding in Wealth, are wanting in Charity, and helpfulness to their Brethren; many of them in the midst of their Affluence being sparing and niggardly, even to themselves, cannot skill to be free and liberal to others, a man rarely loving any other better than himself.

(3.) They are so inur'd to husband (as they call it) their own Money, that they most frequently obtrude themselves into the office of husbanding the Churches Money, blaming open hearted men, in whom the Love of God dwells, putting forth their Religion into Act of too much Frugality and Liberality therein; and in this I must submit to their skill, that they are the fittest men for it, if saving it were the only Intention, &c.

(4.) Then they are commonly strong-will'd, unruly, and masterly in the Church, and upon being oppos'd or crush't in any thing that's amiss, apt to promote Parties, Strife, Separations, &c.

(5.) They also run into an undue Liberty of dispraising and detracting from such as are tryed with Want, Disappointments and Losses in the world; they busie themselves upon the Silliness, Idleness, Profuseness and Negligence of such, a method very distant from the Truth, as their Rule of Judgment in this case (from event to act) is Erronious; for instance, Compare two men in point of diligence, of whom the one hath apparently the advantage in Common Opinion, and yet it may not be really so, Incouragement (in things we undertake being the Nurse of Diligence, which not being alike to them both casts the Ballance, as to appearance, where they may be equally dilligent in their own Natures, were not the ones Dilligence deadned by discouragement, the others quickn'd by encouragement, &c.

(6.)

(6.) To loose an Estate, or fall in Want, is in their judgment either not mindful of ones Business, to be (as 'tis term'd) a Lover of Company, or a Private Spender, to live above himself, or be so silly, he knew not what belonged to buying and Selling, &c. And thus his Affliction is made his Crime, tho' the Man be never so Innocent; and Persons of worse conversation shall strengthen themselves against him, by reducing all Righteousness to this head of being Punctual in Payments, and shall Censure and Condemn the Poor Man; and thus *The Wicked devoureth the Man that is more Righteous then he, &c.* Hab. 1. 13.

These and such like are the common Censures affixt upon Persons fallen into Indigency, and may often be the real occasion thereof, where it is so; I'm not about to justify any such Person, but I condemn the making this a general Judgment, for that it distinguisheth men into good or evil by worldly Success or Adversity, which is most absurd and inconsistent with the Providence of God, that is
often

often the cause of one mans elevation, and another's depression in the things of this World, &c.

This judgment of earthly minded men, of which they make the Earth the Standard, must needs be false, if it be true which the Wisest Man hath told us, that when *He applied his Heart to see the Business that is done upon the Earth, he beheld that a man could not find out the work that is done under the Sun; though a Wise man should seek to know, he should not be able, for that no man knoweth either Love or Hatred by all that is before him; but as to these things they happen alike to all: There is one event to the Righteous and the Wicked; to the Good and the Clean, and to the Unclean; to him that Sacrificeth, and to him that Sacrificeth not; as is the Good, so is the Sinner; and he that Swear-eth, as he that Swear-eth an Oath, &c.* Eccles. 9. 11, 2.

But this agrees not with the Sentiments of such Rich Men, as are above spoken of, who mind not the Divine Providence on the one hand, making their Neighbours poor, nor yet on the other hand, making them rich; hence it is they are so frequently and feelingly

ly talking how they have got their Estates, in which discourse their own Diligence, Pains, Prudence, their Frugality, cunning Journeys, early Risings and Undertakings, ingross all the Praise; thus they detract from God, and this talk once entred upon, must eat up all other, take up the whole time and Audience, as if all the Company were as much concern'd in it as themselves; thus *They Sacrifice unto the Net, and burn Incense unto their Drag, because by them (as they opine) their Portion is fat, and their Meat plentious, &c. Hab. i. 16.*

So for want of true discerning here, the men of this Principle are precipitated into two grievous Errors; they are neither duly thankful to God, nor compassionate to the afflicted, both which we are in Duty bound unto, and taught the latter by *Job, Cap. 6. 14. To him that is afflicted, Pity should be shewn of his Friend:* And he renders his Friends contrary carriage unto him, as an Indication that *they had forsaken the Fear of the Almighty*, tho' they seem'd to have good will for him, but were deep sunk in the common

Error,

Error, that Eminent Afflictions be-
 speak an Eminent Sinner, which is al-
 most the Argument of that whole
 Book against *Job*, insisting on his In-
 nocency; the *Jews* had also this
 thought of heart, which Christ re-
 prov'd them for, that those eighteen
 Men on whom the Tower of *Siloam*
 fell, must needs be Sinners above all
 that dwelt in *Jerusalem*, &c. *Luk.* 13. 14.

And were it thus, (*Rev.* 13. 19.)
 that Adversity overtaking a man,
 should be construed as the Vengeance
 of God for some hainous Sins afore-
 time committed, or as the Effect of
 his present vitious Life, (*Heb.* 12. 5, 6,
 7, 8. &c.) which though not other ways
 known is imply'd by his Calamity; and
 this is as far as the men of this Principle
 can put it; were it thus, I say (tho' no-
 thing is clearer then the contrary, Cha-
 tisement and Affliction being marks of
 God's Love and Sonship, as not to be
 afflicted, is of Abdication and Bastard-
 y) we ought to seek the Restoration
 of such in the Spirit of Love and
 meekness; for all endeavours out of
 this are void and ineffectual; Faith
 worketh by Love, and out of this Prin-
 ciple

ciple of Love we can do nothing for
 God. (*Gal. 6. 1. 5, 6,*) If a Case occur
 that requires Judgment and Reproof to
 be set upon the head of the Trans-
 gressor, who so doth it in this Spirit,
 the exercise is unto him as that of a
 tender Mother whipping her Child,
 every stroke she gives it wounds her
 own Heart; this is the way of a Mo-
 ther, and the way of God to the Chil-
 dren of Men, whom he doth not wil-
 lingly afflict, nor grieve without
 Cause. So the way of God and the
 way of Nature are the best Rules (if
 duly heeded) for such Cenforious Peo-
 ple, as are ever Faulting and Condemn-
 ing others, to try themselves by; but
 there are a sort of People that with-
 ease can live all their time in Strifes
 and Broils, and People of this temper
 will always think they have occasion
 for it, and will assign others faults for
 the Cause of their asperity and Rough-
 ness, when as it is innate to them, or
 they could not be so readily wrought
 upon, from Causes without: for the
 peaceable spirited People will not wil-
 lingly leave their sweetness to go
 struggle with others, but when meer
 Necess.

Necessity calls for it, then all must give way to God's Service; the Cross must be born for the sake of that.

Besides the inducements to Love and Meekness towards such as are overtaken in any Fault, which offer themselves for Gods sake, and for the delinquents sake, the Apostle in the very next words, offers us one for our own sakes, (viz.) *Considering thy self least thou also be tempted*; this duly weigh'd might be sufficient to keep us in a due tenderness; for none of us (if we would be otherwise dealt with; but these that be out of this consideration and tenderness, are above *Jacob's* exercise, be their appearance in the Church what it will, and have no real standing, but a seeming one in the Truth; — A Wise man saith, *The wisest of men feareth always*, Prov. 14. And it was the advice of an Apostle, *Let him that standeth, always take heed lest he fall*, &c. 1 Cor. 10. 12.

Men generally seem in Words to own a Divine Providence; but yet will needs have it that we do all our selves; he that gets it, is his own Act; and he that loseth it, is his own Act,

to what purpose then is Providence if it must have nothing to do, if there be no Work for it, if it have not a Power over us and our Actions, nor whether we have any dependence upon it; the might as well be no such thing, &c.

But by *Providence*, Believers understand that secret Power of God, which he gives events to our undertakings, as it pleaseth him, for the Event is not always according to the Action laid, then the Wisest measure would be the Richest; but sometimes the Crafty are taken in their own Net, and the Counsel of the Proud are brought to nought, and weak means and foolish, great things are effected. Solomon tells us, *He is under the Sun, that the Race is not to the Swift, nor the Battle to the Strong, neither yet Bread to the Wise, nor yet Riches to Men of Understanding, nor yet favour to men of skill, but Time and Chance happeneth to them all; and Man also knoweth not his time; as the Fishes that are taken in an evil Net, and as the Beasts that are caught in the Snare, so are the Sons of men snared in an evil time, when it falleth suddenly upon them, &c.* Ecclesiastes 9. 11, 12.

Now in common understanding, the Swift should win the Race, and the strong the Battel, &c. but the Scripture here instructeth us concerning an over-ruling Power in Humane affairs, and of our incompetency to avoid it, or divert its course from our Nescience of the order of time, in which is couched a great Mystery, *Time hath an operation and Language*, as *Elihu* observes, (*Job* 32. 7.) *I said Dayes should speak, and Multitude of Years teach Wisdom, &c.*

There is a Time to every Work under the Sun (*Eccles.* 3. 1.) Hence some time is proper to some Work, and other time to others; that things can be done in some time, that in other time cannot be done; and this mystery of Time is much with God, the Times and Seasons are in his hand, and we can discern but little hereof, Man knoweth not his time; as the Fishes intangled in an evil Net, or the Birds caught in the Snare, so are the Sons of men snared in an evil time, that is a time of affliction; (*Prov.* 15. 15.) for all the Days of the afflicted are in a sence said to be Evil, and such

time every man would escape, as Bird the Snare, or the Fishes the Net if he knew it; for Affliction is no joyous, but grievous to the Nature of Man; and yet so ridiculous are some men become in their judgments that in cases of want, they make his Affliction his Crime; they may as well do it in cases of Sicknes, Lameness, Pain, Loss, or miscarriages of Children, Relations or Friends, all which bring great Affliction upon People concerning the first it is said, *Deut. 32. 39. The Lord wounds, and he heals; he bringeth down to the Grave, and he bringeth up.* And of the other it is said, *1 Sam. 2. 6, 7. The Lord maketh Poor, and maketh Rich; he bringeth low, and lifteth up:* Thus the cases are made Parallel, and all referred to the same Cause; why then should this Affliction of Poverty be singl'd out for censure more then the rest, as well might the Fishes that escape, condemn them that are taken in the Net, or the Birds escaping those taken in the Snare, as the Rich men those overtaken with want, the Lord that maketh poor and bringeth low

low, more excelling us in Power and Wisdom, then we do the Birds and Fishes; therefore we must be subject to this mystery of Time and Chance, which happens ever according to the secret springs of Providence, which turns round the great Machine of the World, not only private Persons and Families, but Kingdoms and Monarchies, &c.

They are to be numbred amongst *Atheists* that deny the power of the Divine Providence, for 'tis *Atheism* in a degree, and I think there's none compleat, tho' we hear of men denying the Being of God, the Soul's Immortallity, any future or Eternal state, &c.

These Negations arising from a full and absolute dis-belief, would make a total and absolute *Atheist*, but tho' they broach these Blasphemies, its Hypocritically, they have a private judgment, or at least fear of the contrary, as even the Confessions of many of them shew, the Devils themselves believe, how then can Man but do it? 'tis this the *Atheist* himself vainly seeks after, but cannot attain

to have his Unbelief intire and absolute, that so he might be set free from inward disturbance and terror, the Effects of some live Particles of belief in him; but God knows how so to affix himself in the Wrath of his Judgment upon such unbelieving Souls, that their Worm gnaweth ever, let them range Heaven and Earth, Sea, and Land, Mountains and Desarts, and the utmost Ends of the Earth, they can never get from him, and that's the torment of condemned Souls, &c.

So as to total *Atheism*, none can come at that, but it has been my observation that few escape it in some degree thereof or other, and to apply it to my Plea so far, and in such things as we believe not an over-ruling Providence, so far, and in such things we are *Atheists*: Some will have God only to super-intend heavenly things, not earthly, to be so taken up with the affairs above, that he is regardless of those things below, (1 Kings 20.) like the *Syrians*, that would have him a God of the Hills, but not of the Valleys also; Therefore (said they) we will
fight

fight against Israel in the Plains, and we shall be stronger than they: But it prov'd a dear Error to them, &c.

Look into the Scriptures. and we shall find the Almighty in his Expostulations with Job, Cap. 38. 48. mentioning his Care of feeding the young Ravens. and providing Pastorage for the wild Asses. And Jesus Christ expressing his Care of the Sparrows of the Field, (*Mat. 10. 29, 30.*) and the very Hairs of our Heads that they are all numbred, and not one of them falls to the Ground without his notice, &c.

And yet so hath he permitted and ordered things by his Divine Providence, (*Rom. 11. 33.*) *For Unsearchable is his Wisdom, and his Ways past finding out:* That as is observ'd, *Job 12. 6. The Tabernacles of Robbers prosper, and they that provoke God, are secure, into whose hand God bringeth abundantly.* Men of evil Projects, and treacherous Dealers succeed unto great Possessions; and men of Integrity, of Innocent and Upright undertakings in the Day, consumed by the Drought, and with the Frost at Night; from whose Eyes
C 4 the

the Sleep departeth; and yet all tendeth to Poverty, &c.

This Myſterious Tract of the Divine Providence being ſo unaccountable to the underſtandings, even of good men, cauſed a wondering and ſearch in them and the Prophets, concerning the reaſon of it, who reverently and prudently directed their Queries about this matter to him who only could, and none elſe unfold this great and deep Myſtery unto them, as Job, Cap. 10. 3. querieth; *Is it good unto thee that thou ſhouldeſt oppreſs? that thou ſhouldeſt deſpiſe the Work of thine Hands? and ſhine upon the Councils of the Wicked, &c.*

Jeremiah, Cap. 12. ver. 1. querieth, *Wherefore do the Wicked proſper? Wherefore are all they happy that deal very treacherouſly?*

Habakkuk, Cap. 1. ver. 13. (whom, or another Prophet of his Name, Joſephus renders to dye Inſolvent) querieth, *Wherefore lookeſt thou upon them that deal Treacherouſly? and holdeſt thy Tongue when the Wicked devoureth the Man that is more Righteous than he? They catch them in their Net, &c.*

In short, the very scope of Holy Writ observes Worldly Prosperity mostly to attend the Wicked; and the Troubles, Tryals, and Afflictions of the Righteous to be many; their Application to them a token of Mercy and Love; their Effects proper for them, and contributing to their greater future Glory, for which see those places following, viz. *Psal.* 17. ver. 14, 19, 34. *Psal.* 73. most of it. *Psal.* 119. ver. 71. *Psal.* 94. v. 12. *Job* 21. v. 7. to 14. *2 Cor.* 4. 17. *Heb.* 12. 6. *Jer.* 12. v. 1, 2. &c. From what is above-said, may in great part appear the danger and terror of that Principle which judgeth according to worldly Prosperity and Adversity, making them the Prospectives, by means of which we may see into our own and other's Religion or Irreligion, and know how we are stated with respect to the Divine Favour, &c.

It further from the Effect of it appears how pernicious it is, in that it produceth Hopes and Fears, as vicious and false as it self; for in time of Prosperity it makes us secure, as if our own sanctity and the Love of God to

us were imply'd in the increase of our Estates; and in our adverse estate, it insinuates to us, as if our Adversity bespoke to us God's Wrath, our Impiety and Reprobation, &c.

Thus begetting in us despair, and consequently a neglect of God, by which we come to be frustrated of the Benefits and Mercies intended us by those Afflictions.

It is also as false a Rule to judge others by, for it leads us to call the Proud happy (*Mala. 3. 15.*) to be partial to them in our awardings, and to look on men according to their Figure in the world, not their Renovation into Christ's Image.

On the other hand it leads to Cenforiousness and Harshness to the poor man, tho' the Scripture saith, *He that hath Mercy on the Poor, happy is he, Prov. 14. 21.* True Religion is to undo the heavy Burthen, and to break off every Yoke of Oppression; but this piece of false Religion brings us where God chastiseth with Rods; to chastise with Scorpions, is to persecute him whom God hath smitten, and to talk to the

grief of him whom he hath wounded,
Eccl. Psal. 96. 16.

The great ground of Mans Affliction was laid in the fall, for if Man had not fallen, there had been no room for Affliction, being he was by Creation stated in Paradise, the which Place if he had kept, he had not been capable of Adversity and suffering, but through the fall all things suffer'd a decay, and came in some measure under the Curse, the Serpent, the Woman, the Man, the whole Creation ; (*Gen. 3.*) so as to Afflictions in general, and this particular one of Poverty, no Man can now be said to be the primary Cause thereof to himself ; he may be accessory to his own hurt, as a Secondary cause, and tho' he be not so, he cannot deliver himself ; for that Divine Providence by which God orders all things, is wiser and stronger then Man, and giveth events unto our Undertakeings, according to the Omnipotent pleasure, whereby many Righteous and wise Men (*Eccle. 9.*) (who were no cause thereof) to themselves have been reduced to extream want and Poverty ; sometimes to have a
 depen-

dependence on the wicked for Bread, and on Miracles sometimes, as in the cases of *Job, Lazarus, Tobit, Elisha, &c.*

Asto *Job's* case, some object, *It was a thing so particular and Extraordinary, as not to be made a Plea of, &c.*

I grant it was very extraordinary, in respect of its suddainness, its extremeness, Gods emmient appearance in the close of it, its miraculous reparation, the glory accruing to God, and Service to his Church there-from, &c.

Yet for proof that it is a Plea, and case of appeal for many, lets examine the Sufferer's own words, and then shall we out of the Eater bring forth Meat, and Sweetness out of the Strong for after he had declared his Integrity in the way of God; how to the utmost he had observed it, and his Feet had not declined from that path, he proceeds, But if he (that is God) act against one, who can hinder him? what soever his Soul desireth, that he effecteth, *Job 23. 13, 14. For he performeth the thing that is appointed concerning me; and many such things are with him, &c.*

From

From whence is to be observed, as followeth, *viz.*

1. That *Job* was an holy faithful Man, walking steadily in the Way of God, so as there was no fault in him, con-
ducing to the bringing upon him that Affliction.

2. That God appointed it aforehand concerning him, and in its proper time brought it to pass upon him, so as it could not be hindred.

3. That it was not his case alone, but should in like manner befall divers others; for saith the Text, *Many such things are with him.*

Then all those, concerning whom Gods purpose is such, as it was concerning *Job*, have right to apply his case, and give it in plea; and it is clear from the Scripture above-cited, that many such there be; whence we are taught the use of great Moderation and Charity in the Judgement we make of Persons under Affliction of any kind.

Another Objection still lieth, (for I make none here, but such as have been actually pleaded to me on this Subject) *that Job in his greatest Poverty had lost*

no more then his own: Whence they would exclude all Insolvents from the benefit of this plea, and even of *Christianity* it self, insomuch as some have proceeded to declare dis-unity with a Person on this very Account.

It must be allowed pure *Charity* to plead their cause and assert their Right and Property Spiritual, who have none Temporal, nor do I think them worse stated with respect to Heaven, for that their Heavenly Right may be never the less, because they have no earthly one, nor their Inheritance less there; because they have no Inheritance here &c.

First then as to this Objection, 'tis a begging the Question, he that wisely considers Probabilitities, will find cause to incline to the contrary Opinion; for *Job* (Cap. 1. 21, 19, 20.) upon the upshot of the hard tydings brought him, confesseth himself, *Naked as he came into the World*; and in another place, that he *was escaped with the Skin of his Teeth*; now was he stript, and Naked of all his Substance, which was seven Thousand Sheep, three Thousand Camels, five Hundred Yoke of Oxen,
and

and five Hundred she-Asses, and a very great Household, &c.

So here ariseth this Question, whether a man of so great concerns in the World, could be wholly free of Debt, owe nothing, not so much as a Servant's Wage, which if he did, he was an *Insolvent*, for he had not wherewith to pay it.

Now if he was in no debt for all this, yet how was he maintained, during the time of his Affliction? We read not that it was by Miracle, or that he was instantly restored to an Estate again; for tho' he arrived at double his former Estate (Cap. 42. 16.) yet he lived after his Affliction one hundred and forty Years; now in the time of his Affliction, and before he came to have of his own again, he must needs have his subsistence from some; and its plain he was reduc't to the *Charity* of his Friends and Acquaintance, who gave him every man a piece of Money, and an Ear-Ring of Gold; thus came he by a New Fund, so that his last and greatest Estate had its beginning in the *Charity* of his Friends, &c. Cap. 42. 11.

But

But now, notwithstanding what is here said, suppose Insolvency was not *Job's* case, if it was the case of any of Gods People, it will answer to all ends in Argument, as much as tho' it were his.

But the Scripture sheweth that it was the condition of one of the Lords Prophets (2 *Kings* 4.) in which he sometimes lived and also dyed in it at the length, yet nevertheless retains still in holy Writ the Character of a Prophet, and one that feared the Lord, and when his Rigorous Creditors came to Seize his Children, and make them Bond-men for satisfaction of the debt they and the poor Widow their mother were miraculously delivered by *Elisha* the Prophet.

Some object to this, *We have no such Instance in the New-Testament.*

But the Objection is trifling and frivolous, (1.) Because *Christians*, in the time of which that tract treateth, enjoyed all things in common; (2.) Because this instance yet stands as vallis and firm, and applicable to the Gospel-times, as tho' such were there found, for one instance drawn from the Old,
is

is of more force in this case then twenty from the New - Testament ; that Covenant proposing an outward *Canaan*, plenty and affluence of outward things and creaturely Blessings ; but this no such thing, but rather the contrary, Christ having propos'd the Cross as the Standard of his Religion, and hath foretold us what we are to expect in the world, Troubles, Persecutions, Afflictions, &c. but in him Peace, the Promise of the First Covenant was the Creatures, the Promise of the Second Covenant the Creator ; so if it could thus befall a Righteous Person under a Dispensation of outward Affluence and creaturely Blessings, much more may it so befall under a Covenant that makes us no such Promise, but directs us to expect the contrary.

Solomon teacheth this Condition of Insolvency ; (*Eccle. 7. 15.*) may befall a Righteous man in his observation ; *Of a Just man, that perisheth in his righteousness ; and a wicked man that prolongeth his Life in his wickedness ; that there be Just men, unto whom it happeneth according to the work of the wicked : And*
again

again (*Chap. 8. 14.*) *there be wicked Men to whom it happeneth according to the work of the Righteous.*

For this of a good mans perishing in his Righteousness, cannot otherwise be understood, but in Temporals; for in Spirituall he cannot perish, who retains his Righteousness; Nor can it befall Just men according to the work of the Wicked, but in things of this World: So that these observations seem to point out the Miseries that befall some good men in the world, and particularly that of Insolvency, from the words, *Perishing in his Righteousness; and it happening to him according to the Work of the Wicked, or like to his Work;* for so 'tis to be understood: Now I know nothing that can make a Righteous man look so like the Wicked, as doth Insolvency; it makes them so Assimulate, that it requires a Spiritual sight to distinguish them, they thereby coming under one particular mark with them, *who (as David noteth) borrow, and pay not again, Psal. 37. 23.*

Yet it is to be observed, that this Contingency that bereaves them of
their

their Substance, cannot bereave them of
 their Virtue, they remain just men
 still, and righteous, tho' it happen to
 them according to the Work of the
 Wicked; and tho' they act, as to the
 outward part thereof, be the same in
 the hand of them both, yet as to the in-
 terior part of it, its different, and
 the men seeming to be the same by
 this common act, are yet distinguish'd
 by different Principles, into Righteous
 and Wicked, &c. And as nothing can
 exceed its Orbe or Sphere, no stream
 can rise higher than its Fountain; so
 this Calamiy in Mundane and Tem-
 poral things, can but affect a mans
 Mundane and Temporal state, his Hea-
 venly and Eternal state, may through
 all this tempest remain unshaken, and
 he may hold fast his Righteousness,
 his Hope, and Joy in God, in the
 greatest temporal Misery and Affliction,
 as the Prophet *Habakkuk*, Cap. 13.
 ver. 17, 18. &c. sheweth at large.

If it be so that *Poverty* should ex-
 clude and unfit us, then should Riches
 introduce and commend us to the
 Divine Presence, but the Prophet
Micah, Cap. 6. ver. 6, 7. (a careful
 In-

Inquirer into this mystery) doth elegantly refute the thoughts of it, in these words, viz. *Wherewithal shall I come before the Lord, and bow my self before the high God? Shall I come before him with Burnt Offerings, and Calves of a year old? Will the Lord be pleased with Thousands of Rams, or with ten Thousands of Rivers of Oyl, &c.*

And our Lord Jesus Christ doth more then shew the contrary, for he acquaints the Poor the Kingdom is theirs, *Luk. 6. 20 Blessed be the Poor, for yours is the Kingdom of God: And in Vers. 24. But Wo unto you that are Rich, for you have received your Consolation.*

Then as to the example of our Lord Jesus, he was to us a Pattern of Poverty, Suffering and Humility, or Humiliation; things the most contrary to mans Nature: but he hereby shewed what manner of men in the world his Followers should be; *not many Rich, nor many Great amongst them, 1 Cor. 1.* But that he had chosen the Poor in this World, rich in Faith, to be Heirs of the Kingdom, &c. Which declaration the Apostle introduceth with this Pre-
amble, (*James 2. 25.*) *Hearken my be-
loved*

loved Brethren, calling for the twelve Tribes attention, being scattered abroad, unto his Narrative of the Divine election, &c.

But they stumbled here, despising the meanness of his Appearance in the world, who though Lord of all, had his first Lodgings in a Manger, and afterwards told a certain Scribe, shewing an inclination to follow him, what entertainment his Followers were to expect, in these words, viz. *The Foxes have Holes, and the Birds of the Air have Nests; but the Son of Man hath not whereon to lay his Head:* Hence it came, that they who expected the coming of the *Messiahs* in a regal Magnificence and Splendor, would have none of him, whom in contempt they called the Carpenter's Son; and as really as the *Jews* then rejected him in his own Body, because of the meanness and poverty of his appearance, so really do many reject him now in the Bodies of his Saints and Servants, because of their Poverty, those would not have a poor Christ, and these will not have poor Christians.

The Worthies of Christ also, as the Author to the *Hebrews* noteth, bore

bore as low a Figure in the world, as their Lord; *They wandred about in Sheep-Skins and Goat-Skins; being destitute, afflicted, tormented, of whom the World was not worthy; they wandred in Desarts and in Mountains, and in Caves and Dens of the Earth, &c.*

This being a true Delineation of that low and poor figure *Christians* ever made in the world; should sincere, serious Christians then reject the **Poor**, or accept the **Rich**? should they look on Prosperity and Adversity with the same eye the world doth? judge according to events, in such a manner as implies a Connexion, where there is none betwixt earthly and heavenly things, from a decay in the one, implying a forfeiture in the other; and so on the contrary, it is the will of God that this suppositious, false Connexion be broken, so as true Judgment may be made of men; we are to judge of a man as a man, by the reason of a man, and his predominant dispositions, and as a Christian by the Spirit, as he is in Religion, by the true progress he hath made therein and not to have the Work and Fruit of

the Holy Ghost in him condemn'd, and a clean innocent sanctified man trampil'd on, and suppress'd in his Services in the Church, because of worldly Adversity.

The Apostle *James* exhorts against this Rejection of the Poor, and Preference of the Rich, adducing Reasons to the contrary, &c.

(1.) From that the Election to the Kingdom of Heaven, fell principally upon the Poor, therefore is the most regard due to them, especially from such as be of that Number; hath not God chosen the Poor of this World? &c.

(2.) From Equity, because it would be partial, and an evil thought in judgment to prefer the Rich whom God hath post-pon'd, it is to make a choice contrary to God's choice; Are you not then partial in your selves? &c. *James* 2. 4, 5, 6, 7.

(3.) From the ill Conversation of the Rich in a two-fold respect.

(1.) Towards our selves; Do not Rich men oppress you? &c.

(2.) Towards God, Do not they blaspheme that worthy Name, by which you are called? &c. So

So that in short (with respect to mens *Christianity*, or Service in the Church) whoever hath more esteem or value for one man, because of his worldly ability, and for another less for his adversity and cumber in it, is partial and unchristian in his regard, and will not away with it, that the Work of Christ should be done by such as he hath chosen for the doing of it; for the Wisdom of God in his choice of Servants, differs much from mans wisdom; he having chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the mighty, and base things of the world, and things which are despised, &c. to bring to nought things which are, &c. 1 Cor. 1.27, 28. he

So that mens Greatness is not the thing to be lookt at, but their Sanctity. The poorest and weakest of men being in the Truth, are to be own'd and esteem'd, which the Apostle presseth upon the *Corinthians* from the consideration of their Calling; (Ver. 26. *For ye see your Calling, Brethren, how that not many Wise men after the Flesh, nor many Mighty, nor many Noble are called, &c.*)

That

That Judgement which is true and Right must be according to Christ's Judgement, and the Judgement he makes of men, is according to the inward man, *Thou desirest Truth, saith David, in the inward parts, and in the hidden part, thou shalt make me to know Wisdom*: There (in the inward parts) is the source of all Righteousness, or of wickedness to man; the Seat of God or Satan is there, this is the Place where God puts his Law; *Jer. 31. 33. I'll put my Law in their inward Parts, &c.* and here the Devil seeks to rest himself, and sit as God, here he sows his evil Seed, the Tares besides the Good Seed, &c. *Mat. 13.*

Now every man is clean or polluted, holy, or wicked; a Member of Christ or of *Belial*, a Child of God, or the Devil, according to him that possesseth and ruleth in the inward man, or hidden man of the Heart; so its not according to what a man is, as to the outward; but as to the inward; concerning which Christ's Judgement is; he is a Jew, that is one inwardly; hence of some it hath been said, their inward part is very wickedness; and of others,

D

they

they were all glorions within, &c. Rom
2. 29. Psalm. 5. 9, 45, 13.

The Matter being thus, we shall have no mention of Rich or Poor, Solvent, or Insolvent; Good or Evil will be the inquiry, in the Day of Christ's Judgement, and the Judgement of the Church ought to be according to their Head, and its plain, 'twas so in the Apostles time, who said, (2 Cor. 4. 18.) *We look not at the things that are Temporal, but at the things that are Eternal*; But O! what looking at Temporal things now, and how little at the things that are Eternal; in which a man may be increased, while he is decaying in the other; as saith the Apostle (ver. 16.) *Though our outward Man perish, yet the inward Man renewed day by day.*

Two Objections are made to me here, the first from 1 Tim. 4. 8. *That Godliness is profitable unto all things, having the Promise of this Life, and of that which is to come.*

Whence the Objector would infer this, worldly Riches to be intail'd upon Godliness, which sets up Mens temporal Estate a Standard for themselves, and

and others, to measure their Spiritual felicity by, a dangerous Error refuted above, where the Cross is shewn to be the Standard of a Religious Life, and Persecution, and Worldly trouble install'd upon it; and the Rich to stand at most distance from the Kingdom of Heaven &c.

Neither if this were the sence of that Scripture; could the Apostle's assertion in another place be true; *That if their hope in Christ were in this Life only; then were they of all Men most miserable, &c.*

For there have been ever some men so miserable, as to be without ground of true hope, concerning the World to come, and concerning this World they could not have had so good an assurance, as the Apostle supposing the gift of it annex't to Godliness, so such would have been more miserable then they, &c.

Nor would *David*, (*Psalms* 17. 14.) have prayed to have his Soul delivered from the Men of the World whose portion is in this Life, &c. For by this construction of the Text, such must needs have been of the Godly, and in

them there could be no snare to his Soul.

But Godliness is indeed it's own reward even in this Life, so renewing a Man, and so supporting him in Adversity, making his Life so full of internal Peace and Glory, giving him so great Injoyment, and Blessing in the very smallest of things, that he leads a Life more elevated and Noble than the rest, which is pointed at in *Job 33. 25. his Flesh shall be fresher then a Child, and he shall return to the Days of his Youth*; thus is it to be understood, that Godliness hath the Promise of this Life, &c.

The Second is, *Mark. 10. 29. 30. that, There is no man hath left House, or Brethren, or Sisters, or Father, or Mother, or Wife, or Children, or Lands, for Christ's sake, and the Gospel, but he shall receive an Hundred-fold now in this time Houses and Brethren, and Sisters, and Mothers, and Children, and Lands, with Persecutions, and in the World to come Eternal Life, &c. (Mat. 19. 30.)*

This is not to be understood in the same Species, or of this World's Goods; as he that looseth an House, final

shall receive an Hundred such Houses for it, and he that leaveth a Wife, an Hundred such Wives, and so of Children, and the rest, the Negative is warranted from the experience of Christians in general, that have ever forsaken any thing for Christ unto this day, and from the absurd consequences that would follow upon the contrary exposition of this Text, *Polligamy*, &c. the ground of these false Interpretations lies in the carnal mindedness of the Interpreters, who not knowing Spiritual Gifts, nor the Rewards of the Holy Ghost to clean and innocent Souls, Judge there can be no equivalent received in this Life to House and Land, &c. But what's of the same Species, their affections being on things below, they set the greatest value on them; not rightly considering, nor fully believing the value and existence of heavenly things; nor that the Godly have their affections taken off things of this World (*Collos. 3. 1, 2.*) and set on things above, where Christ sitteth at the Right Hand of the Father in glory, &c.

Having done with these Objections I shall proceed to produce sundry Reasons, shewing whence it is that there are many Poor in the Church of Christ, that it's no strange, or new thing it should be so, nor ought Poverty to be the Reproach, but the Glory of the Members of that Body.

(1.) For that though all have been called, very few but such have been chosen ; it is, and was in Primitive times, such that received the Gospel, which was hid from the Rich, and from the Mighty, as also from the Wise and Prudent of this World ; so it seemed meet to the Wisdom of the Father that the Election fell upon the Poor, &c.

(2.) The more conspicuous the virtue, the more it ever drew of the World's Enmity : We were no sooner entered into Christ's way, but Storms of Persecution overtook us ; by which many have been bereaved of their Estates ; some by having their Goods taken from them, some by Imprisonment, &c. And sure the Poverty of these cannot be less reputable, than the

the Skars of many Wounds in an old Souldier, are in the Opinions of those that follow War, &c.

(3.) Notwithstanding the great pretence to *Christianity*, that makes so much noise amongst Men ; yet real Vertue is such an unfashionable thing in the World, that many amongst us unfit for hard labour, but whose Educations and Parts render them capable of considerable imployments, as Noble Mens Services, divers publick Offices in the Government, &c. Yet their Vertue stands in their way to all these preferments, which restrains them from the vain Customes of the Age, the source whereof is Pride, and the Non-use of them gives a disgust to the most of Mankind, in whom that bitter Root is ; thus is *Sion* a speckled Bird, &c.

(4.) Man being a Finite Creature, bounded and limited in his Composure, his mind can be but principally imployed in one thing at a time, and Religion being that good thing in which a Man should be imployed all the dayes of his Life, and this requiring the concurrence, or united powers of

all the Soul, and Affections, &c. Who is strictly applied to, it cannot be so intent upon Worldly business, as (in common speaking) the getting of an Estate requires, nor doth his mind peirce so far into that mystery (being so taken up in the contemplation of one higher then that) as the Mens of this World are; hence Christ hath told us, (*Luke 16. 8.*) the Children of this World are wiser in their Generation then the Children of Light; nor can these practice that fraud, guile, lying and dissimulation, the common Mediums most us'd to that end of Estates getting, they cannot so well indure the noise, the hurry, the earnest scrambleings, the Spirit, and many words of the World; by which even speech is distorted and wrested from it's native use of being the mind's Interpreter, they cannot indure those Imprecations and Oathes of the People, whereby they invoke the God of Truth, to the attestation of all their Cheats, and Lyes, and lay out themselves to purchase little shares in the Earth, at the dear rate of the

the Forfeiture of their shares in the Kingdom of Heaven ; so Christ, who best knew what Man was, and what the World was ; was himself express in it, that we could not serve God and Mammon, &c. (*Mat. 6. 24.*)

(5.) From the hidden series of the Almighty's Providence, so much of which Christ declareth to his Disciples, murmuring concerning the price of the Oyntment, poured on his Head, as foreshews some needy Poor, should be always in his Church ; and I should think the effect cannot be dishonourable which hath so divine a Cause, &c.

(6.) From that, by these the Rich shall be judged, these (the Poor) are those Servants committed to the Stewards care (who are the Rich) and at the Lord's return (when he takes account of men) that faithful and prudent Servant is blessed, whom he finds giving them their Meat in due season ; on the other hand that evil Servant that saith in his Heart, the Lord delayeth his coming, and begins to smite his Fellow-Servants, himself eating and drinking with the Drunkards, & will they hunger for lack of Food (*Luke*

14. ver. 45. to 51.) the Lord shall come in a day and hour, that he thinks not of, nor knows, and divide him his Portion with Hypocrites, where there shall be weeping and gnashing of Teeth, &c.

The Truth of this Argument appears from that the Rich in this World are not the proper Owners, but Stewards of the things they injoy; (*Psalms* 115. 15, 16.) for the Earth is the Lord's, and the fulness thereof, the Cattel of a Thousand Hills are his, and the Earth he hath given to the Children of Men, who knows best the Number and Necessities of Mankind; and hath therein made sutable Provisions for them all, and will therefore hear the Cry of the Needy, and Groans of the Poor and Oppressed, against the Monopolies of the Rich, and all the false Stewards of his Temporal Blessings to Mankind; who out of Covetousness, that inordinate boundless Appetite of the carnal mind, instead of dispensing the Creator's Provisions, to the proper use of his Creatures; (which is the station appointed them, for this end are they intrusted with them)

them) are with-holding and hourding up the Food of the Fatherless and Clothing of the Widdow, contrary to that of Solomon (Prov. 3. v. 27, 28.) *Withhold not good from him to whom it is due, when it is in the Power of thine Hand to do it*; And in the next Verse, (ver. 29.) he explains what this good is, *say not to thy Neighbour, go and come again, and to Morrow I will give thee, when thou hast it by thee.*

Here Solomon calls it a Due, which we commonly call Almes; the reason of it's being a due, is from this, that God hath given Gifts to some Men, Temporal and Spiritual, not for their own sakes only, but for the sake and benefit of others; so what is thus given, when their Necessity (for whose sakes it was given) requires it, becomes a Due; and we cannot detain it without manifest Injustice, &c.

Where the Heavenly Talent is given, it is required that use be made of it, not that it be as wrapt up in a Napkin, (Mat. 25.) and hid in the Earth: So it is required in the Earthly Talent (not the Usurer's use) but we are to be doing good to our fellow-Creatures,
and

and that's honouring the Lord with our Substance, (*Pro. 3. 9.*)

Three Objections fall in my way here, which (especially two of them) are generally answered in this Treatise, but my mind is to write something more particular to them.

The first is taken from the words of *David*; (*Pfalm. 37. 25.*) *I have been Young, and now am old, yet have I not seen the Righteous forsaken, nor his Seed begging Bread*: Whence they hold beggary to infer dereliction, an and unrighteous man; but the words spiritually understood (which Understanding they will bear) infer no such thing; and take them as they lie letterally, and indeed they do not yet do it, for first the observation is particular, in all the parts of it, and from thence to draw a general Conclusion, is ill Logick; that because *David* had not seen a Righteous Man forsaken, &c. none should even see it, &c.

Then this Observation was in the time of the Law, the tenure of which Covenant was outward Prosperity, but it is ill reasoning, that because *David* in a Land of Milk and Honey,
and

and under a Covenant of temporal Blessings, saw not a Righteous Man forsaken, &c. Therefore such a thing should never be seen, tho' in the Land of scarcity, and under a Covenant proposing for its terms temporal Adversity, and Trouble in the World, it must be rare to see such a thing under the Law, from a mans Obedience of which he was denominated Righteous, and unto that Righteousness (the Obedience of the Law) was annexed Promises of Worldly Prosperity.

And again, the words thus taken bring *David* under a self-Contradiction, sets his Testimony and Experience at civil Wars among themselves, for cast but a glance into Scripture, and we shall find himself reduc'd to the necessity of begging his Bread, when he fled to *Nob*, to *Abimelech* the Priest (1 Sam. 21.) of whom by feigned Speeches he obtained five Loaves of the Shew-Bread, and the Sword of *Goliath* the *Philistine*, which cost the life of the Priest *Abimelech*, and his Fathers House, there being slain on one day by the Hand of *Doeg* the *Edomite*, Four-score and five Persons, that did ware

a Linnen Ephod: (Cap. 22.) Now David's being Justified in this, shews the allowence of Necessitous Persons; for what could have distinguisht the Act from Murder, and Sacriledge, but his Necessity, (Mat. 12.)

Next, we find him distressed in *Paran* in the Wilderness, (1 Sam. 25.) sending out ten of his Young Men to *Naball* on *Mount-Carmell*, with a Notable form of begging in their Mouthes; he bids them, Go greet Naball in his Name; And thus shall ye say to him that liveth in Prosperity, Peace be both to thee, and Peace be to thine House, and Peace be unto all that thou hast; and now I have heard that thou hast Shearers, now thy Shepherds that were with us, we hurt them not, neither was there ought missing unto them all the while they were in Carmell; ask thy Young Men, and they will shew thee, wherefore let the Young Men find favour in thine Eyes, (for we come in a good day) give I pray thee whatsoever cometh to thine Hand, unto thy Servant and to thy Son David.

It was objected to me, that this was not to be called begging, for that David had with him a number competent

to force *Naball*; but can they say he had any right to disturb him in his Possession, or take any thing from him that was his? nay none at all; nor could any thing excuse the Act, but the extreamest Necessity under the Failour of all other means; else 'tis Robbery; yet the Objection seems to prefer it to beggary, and may as well be given in Plea for a strong band of Thieves, as the *Bandittes* upon the *Alps*, &c. O! This good and yet despised state of Poverty; how men wregle to Unchristian and Excommunicate it; tho' they receive in a Thief instead of a Poor Man, 'tis all one, rather a *Barabbas*, than a *Lazarus*, &c.

I shall end the answer to this Objection, with giving the Reader Notice, that the Place is mistranslated, it should be rendred, *I have not seen the Righteous forsaken, and his seed begging Bread*: Which if we take it Letterally, differs the matter to this, that under that Covenant he had not seen a righteous Family left under the distress of begging their Bread for two Generations; there was then, which is not now, their years of Release, and Jubile years, &c.

&c. to bring them again to the Estates of their Ancestors, &c.

The Second Objection is, that it ought to be laid down for a Maxime; that the Truth leads both to Spiritual and Temporal prosperity, &c. that it leads to the first all men hold; and to the other too in some sence, as is noted afore in the Explication of that Scripture, that Godliness hath the Promise of this Life, and that which it to come, I own; but in the sence of the Objection I deny it, and his inference there-from; that where a man falls intangled in his Wordly affaires, he must subscribe himself faulty to the Fear of God and his Religion, for hereby is denoted his Irreligion and Hypocrisy, &c.

The Ill Consequences of thus arguing and Judging, I have observed before, so have not occasion to be large here; If this were true, it should seem then that in these Worldly things, God distinguisht betwixt good and evil Men, but the Scripture saith not (*viz.*) that no Man can know either love or hatred by all that is before them; all things come alike to all Eccles 9. ver. 11.

2.) *there is one event to the Righteous, and the Wicked, and that he maketh his Sun to rise on the evil, and on the good; (Mat. 5. 45) and sendeth rain on the Just, and on the Unjust.* It abounds also with instances of good Mens Adversity, and of the Prosperity of the wicked: And mentions, *that the Prosperity of Fools shall destroy them; (Pro. 1. 32.)* And surely such are they, who from their outward Calculate their inward Prosperity, &c. Which Foole-ry is inferred in the Maxime, for by a Parity of Reason; if outward decay denote inward; outward Prosperity should denote inward; but this is false, and so is the other.

Worldly Adversity is an affliction, but this Maxime takes it out of Gods Hand to apply it to his People, and so limits him in his Providence, and runs into confusion, and *Atheisme*; for this very affliction God hath often laid upon his Faithful People, as holy Writ sheweth, and we have no Promise, that he will do it no more, but rather the contrary, (*John 16. 32.*) *In the World ye shall have Tribulation,*
 &c.

&c. So the conclusion is meerly presumptive, and erroneous, *&c.*

Do not we daily see good Men subject to the same common Calamities, as evil Men, labouring under the afflictions of Pain, Sickness, loss of Friends, Relations, *&c.* Of Ships at Sea, and Merchandizes, in which sort of Trafficking, their Ships are as subject to be leaky, and weather-beaten, as others; they run the common Risico of contrary Winds, Storms, Shipwreck, bad Markets, abroad or at home, as others; at Land also they are liable to injury and losses by bad Debts, Robberies, death of Cows, Sheep, Horses, *&c.* Barrenness in Cattle of breed, or miscarriages in their bringing forth; as others or more, for *Job* observes of wicked Men concerning these very things, (*Job* 21. 10.) *That their Bull genders, and failes not, their Cow Calves, and casts not her young, &c.*

Then their Gardens, Orchards and Fields, yield not their Fruits without dressing and culture more then others, or grow they more Corn; or freer
from

from Weeds and Tares then others ;
 their Seasons of Seed-time and Har-
 vest are the same with other Mens ;
 so that all these things happen alike to
 all, &c.

Nor do any *Christians* that I know
 of, profess other then this ; so that
 worldly Contingencies bring no con-
 tradiction upon their Profession, nor
 ought they from thence to be Judg'd
 Delinquents towards God ; this is
Naball like and the Devil-like, to
 accuse rather then relieve Men distres-
 sed ; this false Spirit would exclude
 the Poor from the Unity of the Bo-
 dy, and even from Faith in Christ,
 the Head too, it would Jumble toge-
 ther Heaven and Earth, which God
 hath distinguish't, and present them in
 one Mass, like the *Chymist's Amalgama*,
 and the Earth must be the Leaven of the
 lump too, &c.

The third Objection was, that the
 Scripture directed in time of Pro-
 sperity, to rejoyce, and in time of
 Adversity to consider ; I was present
 when't was put to a person plung'd
 in a great strate for want of Money,
 with this gloss upon it, that he should
 consider,

consider, whether by some ill Act of his, he had not brought on him that strait, and condemn himself for it, for it seem'd to signifie some evil in him, and 'twas to be fear'd, might be the Publique and seen punishment of some private and unseen Sin, or to this purpose, &c.

At my next leisure-time turning to the place, it mentions, what in Adversity a man is to consider, to wit, that it is the Act of God, that he hath set the one against the other, Adversity and Prosperity, and what is his Act, Mans Prudence cannot prevent, what is ordered in Heaven, must needs come to pass in the Earth, this the Almighty willing to shew the most excellent Man of his Age, querieth, if he could pervert the order of Heaven, or bring the Dominion thereof into the Earth, whence I considered the objector (for 'twas only one) had not at that time a right Judgment concerning the Scripture alledg'd, Gods Providence; or Mans agency, &c.

A Mans Riches are neither instance of his goodness, or wisdom, they happen

happen not to all, nor will remain with all, to whom for a time they happen; (*Job 20. 15.*) some that swallow them down with much greediness, as unwillingly vomit them up again, and not the wicked only, but to the Good they are as Contingent and uncertain, and therefore the Apostle dissuades even them that had them from putting trust in them (*1 Tim. 6. 17.*) As also Solomon, (*Pro. 23. 5.*) *wil't thou set thine Eyes upon that which is not; for Riches certainly make themselves Wings, they fly away, as an Eagle towards Heaven; besides they are subject to Corruption, and Canker; (James 5. 2, 3. Mat. 6. 19.) to the Moth, the Rust, and to Thieves, that can break in and steal them.* Hence we may see the Mutability and Uncertainty of Riches to be such, that in the esteem of the Wise Man they were as things that had no being; wil't thou set thine Eyes upon that which is not, &c. The little value of them, and the various wayes of their passage from us, appears from that they can be vomited up, which denotes a forcible passage they have from us, in despite of our retention, (to wit

wit, our Care and Frugallity ;) for
 a Vomit is a force upon Nature, next
 from their Volatillity, they can fly away,
 and make themselves Wings for their
 flight, they can be Moth-eaten, they
 can be rusted, they can be stolne;
 shall then this chanegable uncertain
 Weather-Cock-Standard be set up,
 for the Tryal of the Saints; shall a
 Man be determined from this, Whe-
 ther he be a Spiritual Man, or not;
 shall this be as of the furniture of the
 Temple, shall it be numbred among
 our holy things. O nay, &c.

A Speculum of the Charity
establisht by Divine Ap-
pointment, under the Dis-
pensation of the Law, col-
lected from these heads fol-
lowing, viz.

(1.) **F**rom that of Tythes, (*Levit.*
27. ver. 30. 32.) being one
tenth part of the Increase of all the
Lands of *Israel*, whether of the Seed
of the Land or of the Fruit of the
Tree, or of the Herd, or of the
Flock, &c.

And this was the *Levites* share;
(*Deuter.* 10. 7. 8, 9.) for in their Jour-
neying towards *Canaan*, at *Jorabath*, a
Land of Rivers of Water, the Lord
seperated the Tribe of *Levi*, to bear
the Ark of the Covenant, to stand
before the Lord, to Minister unto
him, and bless in his Name, (*Numb.*
18. 21.) Wherefore *Levi* had no part
or

or Inheritance with his Brethren, the Lord was his Inheritance, and gave them all the Tenths in *Israel* for the service which they served, even the service of the Tabernacle of the Congregation, &c.

At the First, God gave this Land of *Canaan* to *Abraham*, and to his Seed, indefinitely, (*Gen.* 12. 7.) So that *Levi* as well as the other Tribes, had a right of Inheritance by the Gift, but being seperated (as above) to the service of the Tabernacle; (*Gen.* 13. 15.) a service both laborious and requiring their continual Attendance, in Lue thereof, and of there Portions of the Land, God gave them the Tythes, but not the sole Property thereof to be in them, so as they could make sale thereof, and create Estates to themselves and Families there-from, (*Deuter.* 14. 29.) but so as the Stranger, the Fatherless, and the Widdow, had all a Property and Right therein, and were to Eat of them together with the *Levites* in all the Gates of *Israel*: Their allowance being but to Eat of them in common with the Stranger, the Widdow, &c. So here was a great

establish-

establishment of Charity; Tythes being the settled Almes of the Nation: but it is obvious how different this is from the constitution of our Modern *Levites*, which I shall note a little, &c.

1. The Laboriousness of that service would by no means agree with them, that are by a long habit inur'd to a Life of Ease and Idleness, &c.

2. To part with their proper Inheritances for their Functions sake, and to have in lue thereof no other Maintenance, but what they have in Common with the Poor Widdows, Fatherless, and Strangers, would fall Extreanly opposit to their two darling Lusts, *Covetousness* and *Pride*; who are more conversant at the Gentleman's Tables that live near them, then they will permit the Poor to be at their Tables, &c.

3. They Ingross the whole Tythes of the Nation (a Maintenance in old time both for Priest and Poor) but not so now, the Priest must have it all, and thereby get Estates to themselves

selves and Families, let the Poor go Starve, if they will, &c.

4. They take with grandeur and the Superfluities, and Vanities of the World, love to be called of Men, Masters, Doctors, and Lords, contrary to the Command of Christ, and Practice of the *Primitive Christians*: Thus doth our present Priest-hood come in for the first share in the oppression of the Poor, &c.

(2.) And for the Second, the *Usurers* step in with their Gain of oppression, forbidden in the Law, *If thou lend Money to any of my People that is Poor by thee; thou shalt not be to him as an Usurer, neither shalt thou lay upon him Usury, &c. (Exod 22. 25.)* Nor was it left at their choice whether they would lend their Money, or not; but they were both commanded to lend it, and to take no Usury for the loan thereof; *If thy Brother be waxen Poor, (Levit. 25. 35, 36, 37, 38.) and fallen into decay, with thee, then thou shalt relieve him; yea, though he be a Stranger, or a Sojourner, that he may live with thee;*

take

take thou no Usury of him, nor increase, but fear thy God, &c.

If there be among you a Poor man, &c. (Deuter. 15. 7, 8, 9, 10, 11.) Thou shalt open thine Hand wide unto him, and shalt surely lend him sufficient for his need in that which he wanteth: beware there be not a Thought in thy Wicked Heart, saying, the Year of Release is at Hand, &c.

Hence is evident how great a Charity was established by these Commandments, which enacted that the Money's of the Rich should not be made in-serviceable and useless by the imprisonment of his Coffers, but be employed in the service of the Poor: from which is deducible, that both he that refuseth to lend his Money, and he that lends it for Usury, are the Poor's Robbers; and if Robbery admit of any distinction, Robbery of the Poor is the worst of Robberies, &c.

(3.) A further establishment of the Charity, Benignity and Goodness contended for, appears from the Institution of the Sabbath-day, and Sabbath-year;

bath-year; for the Sabbath-day was a day of Rest and gladness, Six dayes thou shalt do thy work, and on the Seventh day thou shalt rest, that thine Ox, and thine Ass may rest, and the Son of thine Hand-Maid and the Stranger may be refreshed, &c. (Exod. 23. 12.)

And every Seventh year was a Sabbath-year, a year of Release, of Freedom, and Rest, (Exod. 23. 10. 11.) Six Years thou shalt sow thine Land, and shalt gather in the Fruits thereof; but the seventh Year thou shalt let it rest, and lie still, that the Poor of thy People may eat, and what they leave, the Beasts of the Field shall eat; in like manner shalt thou do with thy Vine-yard, and with thine Olive-yard, &c.

And in this year (Deuter. 15. 2.) every Creditor that had lent ought unto his Neighbour, was to release it, he was not to exact it of his Neighbour, or of his Brother, because it was called the Lords Release, (ver. 12.) also every Hebrew Servant-Man or Woman this year were to go out free, and not onely so, but saith the Scripture (ver. 13.) thou shalt not let him go away empty; thou shalt furnish him

him Liberally out of thy Flock, and one of thy Flower, and out of thy Wine-press: of that wherewith the Lord thy God hath blessed thee, thou shalt give unto him, &c. (ver. 14.)

But O ! How many are the Pearly drops of the dew of this Dispensation, for as the People of the Law had not only their holy Place, but their Holy of Holy's, so they had not only their Sabbath-Year, but their Sabbath of Sabbaths, or their Jubile, which was every Fiftieth Year; when on the tenth day of the Seventh Moneth, they were to make the Trumpet Sound throughout all the Land, and to Hallow that Year, and proclaim Liberty throughout all the Land, unto all the Inhabitants thereof; it was a year of Rest and Freedom for all men, and any that had sold Estates, received them again in this Year, though they had neither Money nor Friends to redeem them; they were then to return every man unto his Possession, and every man unto his Family.

In these few Instances we may behold a draught at least in part of that glorious Structure of Charity and Goodness

ness erected in the Law, which represents lively to our View, the Goodness and Love of God to his Creation, how he delights in its rest, and rejoyceing before him, that the small and the great are his; and he careth for them all; having provided not only for their Subsistence, but that it might be easy and comfortable to them, &c.

*A Speculum of the Charity establisht
by Divine appointment under the
Gospel. &c.*

THo' excellent were the institutions of Charity under the Law, yet the Gospel lieth the greater claim to it, injoyning its Votaries to a more Eminent excellency therein, then was practiced in *Israel*; upon no less penalty, then their eternal deprivation; Except your Righteousness exceed the Righteousness of the *Scribes* and *Pharisees*; ye can in no wise enter into the Kingdom of Heaven, &c.

As Mount *Libanon* in *Judea*, which *Moses* was in amour'd with, in his view

view of the holy Land, and cry'd out,
O! That goodly Hill and *Libanon*; e-
ven so is Charity elevated in the Misti-
cal *Cannan*; the highest of all her
Hills; the Admired of every *Moses*,
and in which all the Cedars of God have
their Root, as these following Places
of Scripture more at large shew, *viz.*

(1.) First he that finding the least
of Gods little ones (for his People
have seldom been of the great ones)
Naked, Clotheth him, Hungry, Feeds
him, Thirsty, gives him Drink, and
Sick, and in Prison, Visits him; the
Lord takes it as done to himself; and
he must be a mad Man or Atheist, that
would not thus oblige God, who is
able and gracious to requite these tem-
poral kindnesses with Everlasting re-
wards, not that God needeth to us,
or cannot preserve himself, and his
People without our help; but to this
Point hath he order'd the Series of
his Providence for the tryal of Men,
and out of his great Grace, and Fa-
vour to them, that he might give
them opportunities to come within
his blessing; and thus it is said, to be
more blessed to give, then receive, &c.

(2.) *As we have Opportunity, let us do Good unto all Men, but especially to the Household of Faith, &c. Gal. 6. 10.*

Now so often as we see any Needy Person, and have (to spare from our own real necessities) wherewithal to relieve him ; so often have we an opportunity of doing good ; and every such opportunity we ought humbly, and thankfully to imbrace, &c.

(3.) *Charge them that be rich in this World, that they be not high-minded, &c. That they do Good, that they be Rich in good Works ready to distribute, willing to Communicate, laying up in store for themselves a good Foundation against the time to come, that they may lay hold on Eternal Life, &c. (1 Tim. 6. 17, 18, 19.)*

So that Rich Men without Charity have no good Foundation or ground of Hope, that's the thing here propounded to them, as the laying up in store for themselves a good Foundation against the time to come (the time of Judgment when every Man shall be rewarded according to his Works, not

not his Profession) and the means by which they may lay hold on Eternal Life, &c.

(4.) Give to him that asketh thee, and from him that would borrow of thee, turn not thou away ; (Mat. 5. 42.) which is the same with Dent. 15. 8.

For in this Chapter the Record of Christ's Famous Sermon on the Mount, he tells us, vers. 17. *That he came not to destroy the Law or the Prophets ;* and in vers. 18. *Till Heaven or Earth pass, one jot, or one Tittle should in no wise pass from the Law, &c.*

Now these things being Precepts belonging to the Moral part, or Righteousness of the Law, Jesus here inforceth as such as shall never pass away, and as sundry things of this kind are in this Chapter established, and confirmed to us ; so in the same are sundry things belonging the Ceremonial part of the Law, abolished, and a further Righteousness shewed in the stead thereof, as in verse 21. 27, 33, 38, 43.

(5.) If you Lend to them, of whom you hope to receive, what Thank have you? For Sinners also lend to Sinners to receive as much again, &c.

(Luk. 6. 34. 35.) But Love your Enemies, do good, and lend, hoping for nothing again, and your Reward shall be great, and you shall be the Children of the highest, for he is kind unto the unthankful, and the Evil, &c.

From hence may be seen, the things in Argument, are Numbred amongst the eternal Precepts, and that the Gospel-Charity is not less then that of the Law ; these Scriptures going not only as far, but even beyond the length of those adduced to prove the establishment of Charity under that dispensation; &c.

(6.) To Love God above all, and our Neighbour as our self, is more than all whole Burnt-Offerings, and Sacrifices, &c.

Note here, no man loves God above all, but he that loves his Neighbour as himself ; as men grow in the Love of God, they become the more in love with

with all his Creation, and as they decline in it, they become Scorners, Back-biters and Haters of their Neighbours, &c. from which want of Love to their Neighbour, may be concluded their want of Love to God, *If a man say, I Love God, and hate his Brother, he is a liar*; (John 4. 20, 21.)

He that loveth not his Brother, whom he hath seen, how can he Love God, whom he hath not seen ? &c.

(2.) That to Love our Neighbour, as our selves, comprehends the doing them all good Offices; as Offices of Pitty, Love, Charity, Help, Relief, &c. Such as a man would do to his Children, or would have done to himself; and as *John* in the place above-cited saith concerning the Love of God, so may't be said in the case in Hand, whosoever makes Profession of this Love, and is out of this practice, is a Lyar; for how can he love him, as himself, whom seeing Hungery, he Feeds not; Naked, he Cloathes not; puzzled and in distress, but helps not to free him out of his straits, &c.

(3.) That if this be more then all Burnt-Offerings, and Sacrifices, then there must be Life in it; for the Law saith (Levit. 18. 5.) *Ye shall therefore keep my Statutes, and my Judgments, which if a Man do, he shall live in them.*

So concerning the Ordinances of the Law, it appears there was Life in them; then this cannot be void of Life, which is more then they, that is more pleasing and acceptable to God, of more price and vallue with him, then all Burnt-Offerings and Sacrifices, &c.

(4.) And Last, it is no uncertain sound to call unto that, which hath Life in it; where the Carcass is, thither the Eagles resort; and where Substance, and Life is, there ought all the wise in Heart to be conversant, to come up thither, and not remain among the Sepulchers of the Dead, &c.

As the Law had its Sacrifices, so hath the Gospel its Sacrifices, and as God prescribed both the Matter what, and

and the Manner how these should be offered up in the time of the Law, so hath he done under the Gospel ; the Manner of their offering under the Gospel differs from that of the Law : (*Levit. 1.*) For then they were offer'd by the Priests Hands upon the Altars of Stone and Brass, and burnt with Fire ; but now Sacrificing is the genuine effect of the New-birth, (to wit) Communicative Goodness, Charitable and seasonable distribution of such things as we enjoy, to the relief and subsistence of the Poor, to the help and deliverance of the distressed, &c. These the Holy Ghost hath denominated Sacrifices under the Gospel, and who with-hold them from his living Altars now, would have done it from his Altars of Stone and Brass, in the time of the Law, and incur all the Penalties denounced upon such, as brought not up to *Jerusalem* their Gifts and Offerings in the appointed Seasons ; so the following Scriptures for it ; and note, that where the Holy Ghost giveth to any thing a denomination ; it must be admitted ; or of any

F thing

thing a relation, it must be credited, &c.

To do good and Communicate, forget not, for with such Sacrifices God is well pleased; Heb 13. 16.

Now ye Phillippians, know also, that in the beginning of the Gospel, &c. (Phillip. 4. 15, 16, 17, 18, 19.) No Church Communicated with me concerning giving and receiveing, &c. But ye onely, &c. But I abound having received of Epaphroditus the things which were sent from you, an Odour of a sweet smell, a Sacrifice, acceptable, well pleasing to God, &c.

Here the administering of our Substance to the relief of the Needy, is not onely denominated, Sacrificeing, but rendered answering to it; in these two grand Respects; first, as being an Odour of a sweet smell, well pleasing to God; such were the Sacrifices of Juda, &c. Second, as it ends in this which was given as a reason for the bringing in their Offerings under the Law, that the Poor of my People may have Meat; for the Poor had ever some Maintanance out of the dedicate

dicare things; they had their part; and the Altars their part; but under the Gospel the Poor have the whole; and as the Altars of Stone and Braſs are ceaſed; ſo the living Poor, are thoſe Altars, whereunto we are required to bring our Gifts and Offerings, &c.

If it be objected, thoſe charitable Distributions &c. The ſubject of this Book, ſo much pleaded for, is only call'd *Sacrificing*, by a Metaphor, yet it muſt be granted, that the Reſemblance it bears to Sacrificing, which makes the Figure, conſiſts in its well-pleaſingneſs to God; and the Bleſſings attending it, which abundantly ſhews this exerciſe to be both our Duty, and Intereſt; what is given unto the Poor is lent unto the Lord; and that which is lent, will he repay, &c.

Again, under the Law, *Feaſting* was one part of their Religion; ſo it is under the Gospel, for all thoſe things that lead to Eternal and Bleſſed Rewards, belong to the *Chriſtian Religion*; and among thoſe we find *Feaſting*; but it is not all *Feaſting* that relates unto eternal rewards, but only *Feaſting* the Poor, the Maimed, the Lame, the

Blind, &c. Other Feasting hath no such relation; for the Guests there are able to make recompence, and there's the end of that Feasting, but these cannot do it, and so the Lord hath undertaken in their behalf, to recompence those that shall feast them, at the Resurrection of the Just, &c.

When thou makest a Dinner or a Supper, call not thy Friends, nor thy Brethren, neither thy Kinsman, nor thy rich Neighbours, lest they also bid thee again, and a recompence be made thee, &c.

But when thou makest a Feast, call the Poor, the Maimed, the Lame, the Blind, &c. and thou shalt be blessed; for they cannot recompence thee; for thou shalt be recompenced at the Resurrection of the Just, &c.

These gracious Directions flowing from the Fountain of Wisdom and Goodness, are so conspicuous, and clear in themselves; the Rewards annexed to them, so indearing and precious, having such an Heavenly Charm in them, that methinks they cannot but take with all those that believe in the Glorious Resurrection here spoken of, &c.

A Paraphrase upon the Parable of *Dives* and *Lazarus*, Luke 16.

(a) **T**Here was a certain Rich Man,
which was clothed in Purple and
fine Linnen, and fared Sumptuously every
Day, &c.

(a) There was a certain Beggar, nam-
ed *Lazarus*, which was laid at his Gate
full of Sores, and desiring to be fed
with the Crumbs which fell from the
Rich mans Table, moreover the Dogs
came and licked his Sores.

(b) The Rich Man Dyed, and was
Buryed, and in Hell he left up his Eyes,
being in Torment, and seeth Abraham a-
far off, and *Lazarus* in his Bosom.

And he cryed, and said, Father Abra-
ham have mercy on me, and send *Lazarus*,
that he may dip the tip of his Finger in
Water, and cool my Tongue, for I am
Tormented in this Flame.

(b) The Beggar Dyed, and was carried by the Angels into *Abraham's Bosom*.

Observe here the difference, *Lazarus* in this Life, a Beggar lying hungry, and full of Sores, at a Rich Mans Gate, destitute of proper help, despis'd, and so little consider'd as a man, that the Dogs of *Dives* were instead of Surgeons to him, to dress his Sores, and were his Mess-Mates or Partners with him in his fare.

The Rich Man in this Life cloathed in Purple, and fine Linnen, fairs Sumptuously every day

Lazarus in the Life to come attended, and conveyed by the Angels, a Companion of *Abraham*, lodged in his Bosom.

The Rich Man in the Life to come cast into Hell, and Tormented in it's Flame, so that his request was that *Lazarus* might dip the tip of his Finger in Water, and cool his Tongue; he would have been fain now to have lick't, where his Dogs had lick't.

But

(c) But *Abraham* Answers him, Son,
(by which it appears he had been an
Israelite) Remember that thou in thy Life
time received'st thy good things.

(c) As his Riches, his Purple, fine
Linen and Sumptuous fare, &c.

(d) *And likewise Lazarus evil things.*

(d) As his Poverty, his Sores, his
Contempt, and his Crumbs.

(e) *But now he is comforted.*

(e) Blessed are they that mourn, for
they shall be comforted: Blessed are
ye that hunger now, for ye shall be fill-
ed: Blessed are ye that mourn now,
for ye shall laugh; *Mat. 5. 4. Luke.*
6. 21.

(f) *And thou art Tormented.*

(f) Wo unto you that are Rich,
for ye have received your Consolation;
Wo unto you that are full, for ye
shall hunger.

Wo unto you that laugh now, for ye
shall mourn and weep, *Luke 6. ver.*
24. 25.

And

'And besides all this, there is a Gulf fixed betwixt us and you.

(g) *So that they which would pass from hence to you cannot.*

(g) *They that are in Heaven, cannot leave their Glory.*

(h) *Neither can they come to us that would pass from thence.*

(h) *Nor they that are in Hell their Torment.*

Thus we have the different Circumstances of the Rich man, and the Beggar, described both in this World, and the World to come, &c.

Now where's the Rich Mans Crime in all this? it's proper we inquire after it, that we may avoid it, least we also, as he spoke of his five Brethren, should go into that place of Torment; for the same Crimes draw the same Punishments; from him that rewards every man according to his Works, not his Profession.

Its said, (1.) *He was a Rich Man.*

(2.) *He was cloathed in Purple and fine Linnen.*

(3.) *He fared Sumptuously every Day.*

These things simply considered, seem not so Criminal as to be causers of his going to Hell; yet seem sufficient to caution us to great Moderation, as to Riches, Cloathing, and Fare or Diet, it's good to keep our selves at under, and our Bodies in subjection, in the use of all these; for every Excess is hurtful, and is a Sin.

Yet there seems to be imply'd against him, a more hurtful thing then these, Hard-heartedness and Uncharitableness; who being himself Rich, suffer's a Poor Man, and a Saint, (for want of beter entertainment) to be fellow-commoner with his Dogs, have his Food among them, and lie maimed and starved at his Gates; this was cruel usage to a Poor Man; from whence ariseth a terrible caution to all the Rich, considering the ruin of this *Dives*.

But *Abraham* seems to put it harder in his Answer to *Dives*; saying, *Son, Remember that thou in thy Life time receivedst*

ceivedest good things, and likewise Lazarus evil things; now he is Comforted and thou art Tormented. Thus he seems to poize the matter here; and methinks there should be true arguing in Heaven; I remember not that we have account of any other save this one Argument, and what succeeded upon it, debated in that holy place; and it seems to go further then that saying of Christ's; *It is easier for a Camel to go through the Eye of a Needle, then for a Rich Man to enter into the Kingdom of Heaven*: Of which the People said; *It is an hard saying, who can bear it?* And from that time many of them forsook our Lord, and followed him no more.

Yet these things are considerable in this Argument.

- (1.) It's Author, was *Abraham*.
- (2.) It was Argued in Heaven.
- (3.) And reported upon Earth, by the Lord Jesus Christ.

Was ever Argument so inclosed, so compass't about, so blessedly Attested; as this that hath Heaven, *Abraham*, and Christ to avouch It; and yet I see not any Passage it leaves the Rich Man into the Kingdom but that of *Charity*.

I am advising him to, the which if he keep not open by, being Rich in good Works, he will find all the other shut upon him: The Oyl put by him in the Widow's Cruse, will be the Oyl in his Lamp, the Fatherless his Altar of Incence, every Poor, Maimed, and afflicted miserable Person, his Altars of Sacrifice, Meat and Drink-Offerings, &c.

This *Parable* is now near one Thousand seven Hundred Years old, in which *Abraham* declares the Gulph betwixt Heaven and Hell fixed, which represents to us not only the Rich mans great Torment then; but that this very day he is no nearer the end of it, then at that time; so that here is opened a most lamentable Scene to look into, and a most miserable eternally undone Spectacle to be seen in it.

How much better had he fed and comforted *Lazarus*, Lodg'd him in his Chambers, then at his Gates, fed him with his Meat, then with his Crumbs, at his Table rather then with his Dogs; it had avail'd him, as tho' it had been done to Jesus; and he had never felt
the

the Torment of those Flames, those unquenchable Flames.

Thus is it said, *That Almes deliver from Death, and suffer not to come into Darkness.*

This Place shews there is a sensibility in the future states contrary to the dreaming Opinion of them that hold such as go into Bless, are swallowed up of it as a drop of Water is in the Ocean, which loseth it's Entity or its peculiar mode of being there, and becomes of the common being of the whole; no more retaining it's distinction or particularity; for the Rich man could behold *Abraham*, and *Lazarus* in Heaven, and they could behold him in Hell; they could Reciprocally see over the Gulph, that they could not pass over, and they could know each other, over the Gulph; and the Rich man could remember his Father's House, and five Brethren, with desires that they might escape that place of Torment, &c.

The Rich Man in Hell prayed his Relief (being in Heaven) whom he had not relieved upon Earth; him whom he had seen full of Sores and miserable
on

on Earth; he then saw Honoured and Glorious in Heaven; and the other saw him, whom he had seen Magnificent, and great on the Earth; then dejected in Hell, and Tormented in its Flame: What a change was here?

But whither shall these Considerations lead me, they search into the manner of this Life, and that which is to come, are conversant about the end of mans Life, and that which is beyond it; and with them will I make an end of this Treatise.

Some

Some
COLLECTIONS
of Authors,
Concerning the Matters treated on in this Book.

1st. *Concerning Mercy and Beneficence.*

Plato saith, 'Mercy ought
' no more to be taken away
' from the Nature of Man,
' then the Altar out of the Temple.
Fre. Academ. saith, 'When
' we know by his Word, that man
' is substituted of God in his place
' that we should acknowledge to
' wards him, the inestimable Be-
' nefits which we have, and daily
' re

' receive from the help and good-
 ' ness of our common Father, who
 ' promiseth to accept as done to
 ' himself, what good thing soever
 ' we procure to his Creature, so it
 ' be done with a gladsome and
 ' cheerful Countenance, and with
 ' a sweet and courteous kind of Be-
 ' neficence, void of Arrogancy or
 ' Reproach; shall any thing stay
 ' us from exercising towards every
 ' one all Duties of Humanity?

Macrobius relates, ' That there
 ' was a Temple in *Athens* dedica-
 ' ted to *Mercy*, into which none
 ' was suffered to enter, except he
 ' were beneficial and helpful; and
 ' then also with Licence from the
 ' Senate; insomuch that through
 ' a desire People had to have ac-
 ' cess into it, they studied earnest-
 ' ly to exercise Works of Pity and
 ' Piety; yea, the greatest Re-
 ' proach which an *Athenian* could
 ' utter to his Neighbour, was to

' hit him in the Teeth, that he was
 ' never in the *Academy* of the *Phi-*
 ' *losophers*, nor in the *Temple* of
 ' *Mercy*; fixing on him by this
 ' *Reproach* two shameful things,
 ' *Ignorance* and *Inhumanity*.

Fre. Acad. ' Now if among
 ' those of old time the only Natu-
 ' ral Seed of the Love of their like,
 ' which also is seen in Beasts, was
 ' so strong and powerful, that it
 ' brought forth in them, being in
 ' some degree destitute of the Hea-
 ' venly Light, Fruits worthy of
 ' perpetual Memory, as they that
 ' heed nothing in greater estima-
 ' tion, then to shew themselves
 ' Meek, Gentle, Courteous, Help-
 ' ful, and Grateful towards others,
 ' even towards their Enemies;
 ' what ought they to do, that say,
 ' they are all Members of that co-
 ' Head, who recommendeth so
 ' expressly unto them *Meekness*, *Mild-*
 ' *ness*, *Gentleness*, *Grace*, *Clemency*,
 ' *Mercy*,

Mercy, Good-will, Compassion;
 and every good Affection towards
 their Neighbour, all which things
 are comprehended under this on-
 ly (Sacred) word *Charity*, which
 is the undissolvable Bond of God
 with us, whereby we are infla-
 med with the Love of him; for
 that which we owe unto him,
 and thereby also are induced to
 love our Neighbour for the Love
 of God. It seemeth also, that
Liberallity, Beneficence, Justice,
Fidelity, and sundry other Vir-
 tues, whereof many men taste;
 are proper to Mildness and Meek-
 ness, called by an Antient man,
 the Characters of an Holy Soul,
 which never suffer Innocency
 to be oppressed; and (as *Chilon*
 said) which lead Noble Hearts
 slowly to the Feasts of their
 Friends, but speedily to the suc-
 couring of them in their Cala-
 mities.

Alexander the Great, being on his Voyage undertaken for the Conquest of the *Indies*, was met by *Tuxilas*, a King of those Countries ; who desired him, *that they might not War one against the other, For if thou* (said this King unto him) *art less then I, receive Benefits of me ; if greater, I will take them of thee.* Alexander greatly admiring, and commending the Gravity, and courteous Speech of this *Indian* ; answered thus : *At the least we must fight, and contend for this, namely, whether of us twain shall be most beneficial to his Companion :* So loath was the great Monarch to give Place to another in Goodness, Mildness, and Courtesie, &c.

The Clemency and bounty of **Dion** the *Cyracusan*, is worthy of perpetual Memory ; ‘ Who after

'he had brought to ruin the Ty-
 'ranny of *Dyonesius* the Younger,
 'and recovered the Liberties of
 'his Country; not only forgave
 'his most pernicious Enemy *He-*
 '*raclides*; but bestowed on him
 'great Benefits, after many excel-
 'lent Arguments used to his Coun-
 'sellors, who would need per-
 'swade him to punish this his Ene-
 'my, now in his power, with
 'Death, &c.

Mar. Aurel. saith, 'To over-
 'come, is an Humane thing; but
 'to Pardon, is Divine.

Licurgus, the Reformer of
 the *Lacedemonian* Estate; by whose
 means the Common-wealth so long
 time flourished; having received
 such a blow with a Staff, that one
 of his Eyes was put out, in a Se-
 dition stirred up against him in
 the City, because of the rigour
 of

of those Laws which he had established there: after the Sedition was appeased, had the Offender delivered into his hands, to punish him as he thought good: but he not hurting or displeasing him at all, kept him in his House, and instructed him in all Vertue, and good Discipline, and within the Year's end; he brought him forth into the publick Assembly, being no less Vertuous, and well Nurtured, then before he was Vicious; using these words to the People, 'Behold I restore him unto you, 'being Mild, Gracious, and fit 'to do you Service; whom ye gave 'to me Proud, Outragious, and 'Dissolute, &c.

only. Concerning Providence:

The *Ben. Academ.* saith, ' There
' is an Infinite and Almigh-
' ty Power, which is the
' Creator of Nature, and of all
' things moving therein, and dis-
' poseth and ordereth them with
' an Eternal and Everlasting Pro-
' vidence.

Anasis; Almost the last of
those Kings that reigned peaceably
in *Ægypt*, being in Alliance with
Polycrates King of *Samos*; obser-
ving him to be so happy in World-
ly respects, that do he what he
would, yet could he not know
what Sorrow meant: but all
things fell out unto him even be-
yond his desire; of which we
have one Instance that happened

to him, on the occasion of throwing a Ring of great Value, and which he loved exceedingly, into the Sea, purposely to the end he might taste of some Sorrow and Grief, yet was it found quickly again in the Belly of a Fish; taken by Fisher-men, and sold to the use of his Kitchen: The wise *Egyptian* King concluded some singular Adversity must needs follow upon the Heels of so great Prosperity; and thereupon brake off his Alliance with him, lest he should be pertaker of his mishap, which had otherwise befallen him: for this *Polycrates* was presently after deprived of his Kingdom, and shamefully Hanged; serving for a common and Notable Example of the Instabillity, and Variableness of mans Estate; as also to shew that it is a very absurd thing to place Happiness in so Uncertain Felicity, &c.

Of which we have another Eminent Instance in **Bellizarius**, General to the Emperour *Justinian*; and a more famous General, History mentions not; He had brought three Kings Persons to his Master; but falling in some disgrace with the Empress, had his Eyes put out; and was in his Old Age reduced to the Necessity of begging his Bread in the High-way, &c.

Demetrius, surnamed the *Be-sieger*, said, ' That he Judged no man more, then that he never tasted of *Adversity*; that it was a sure argument, that *Fortune* judged him to be so base and abject, that he deserved not that she should busie her self about him, &c..

Cicero said, ' That man is very happy, who thinketh that

'NO'

'no Humane Matters, how grie-
 'vous soever they may be, are
 'intollerable; nor ought to dis-
 'courage him: Judging also No-
 'thing so Excellent whereby he
 'might be moved to rejoyce in
 'such sort, that his heart be puffed
 'and lift up thereby: yea, he is
 'a very happy man who fitly and
 'conveniently behaveth himself
 'in all things necessary for him, &c.

Plutarch saith, 'Nothing is
 'Evil that is Necessary: By which
 word (Necessary) both he and
Cicero understandeth, whatever
 'cometh by Destiny: because he
 'beareth it patiently; as that
 'which cannot be avoided, there-
 'by increasing his Vertue so much
 'the more; so no evil can come
 'to a good man, &c.

Fre. Acad. saith, 'The bright-
 'ness and Grace of God shineth in
 'every

‘every one; but especially in those
 ‘whom the World despiseth, the
 ‘Poor afflicted, &c.

Apollonius Hayneus, having
 travelled over all *Asia*, *Africk*,
 and *Europe*, said, ‘That of two
 ‘things, whereat he marvelled
 ‘most in all the World; the first
 ‘was, that he always saw the
 ‘Proud man command the Hum-
 ‘ble, the Quarrellous the Quiet,
 ‘the Tyrant the Just, the Cruel
 ‘the Pittiful, the Coward the
 ‘Hardy, the Ignorant the Skilful;
 ‘the greatest Thieves hang the In-
 ‘nocent, &c.

Concerning *Happiness*,
and *Unhappiness*, &c.

HAPPINESS cannot be perfected by the Possessions of Human and Mortal things ; neither *Unhappiness*, through the want of them ; but the true Felicity which we ought to desire in this World, consisteth in the Goodness of the Soul, nourished in the Hope of that Unspeakable and Everlasting Happiness, which is promised and assured unto it in the Second Life, &c.

As for the Common Miseries of man's Life, they cannot in any sort make him Unhappy, whose Dispositions and Manners being framed and decked with Vertue,
are

are able to give, and to impart to every condition of his Life, whether it be Poor, or Rich, Prosperous or Adverse, Honourable or Contemptible, Happiness, Joy, Pleasure, and Contentation, which flow in his Soul abundantly, &c. Moderating the Perturbations of it, and commanding over the impure Affections of the Flesh, &c. such a Soul is never carried away with unreasonable Passions, because she never enjoyeth nor rejoyceth immoderately in that which she hath, but useth well that which is put into her Hand, without Fear, or Repining, if it be taken away, &c.

Seeing therefore the Foundation of all Felicity and Contentation in this Life, is within us, let us cure and cleanse diligently all the Perturbations which seek to hinder the Tranquillity of our

Spirits, to the end that External Things that come from without us against our Will and Expectation, may seem unto-us Friendly and Familiar, after we know how to use them well, &c.

Plato compares mans Life, to Table-Play, wherein both the Dice must chance well, and the Player must use that well which the Dice shall cast. Now of these two points, the Event and Lot of the Dice is not in our Power, but to receive mildly and moderately that which falleth unto us, and to dispose every thing in that place, where it may either profit most, if it be good, or do least hurt, if it be bad; that is in our power, and belongeth to our duty, if we be Wise men, &c.

Concerning Prosperity and Adversity.

Plutarch saith, ' Fortune
' may well cast me into Sick-
' ness, take away my Goods,
' bring me into Disgrace with the
' People; but she cannot make
' him Wicked, a Coward, Sloath-
' ful, Base-minded, or Envious;
' that is Honest, Valient, and
' Noble-minded; nor take from
' him his settled and temperate dis-
' position of Prudence, &c.

There is nothing that breedeth
such Serenity and Calmness a-
gainst the tempestuous Waves of
human Miseries and Calamities,
as to have the Soul pure and clean
from all wicked Deeds, Wills and

Counsels, and the Manners undefiled, not troubled or infected with any Vice, &c.

A man thus affected and disposed, will behave himself without Reproof in the time present; will call to mind with Joy and Pleasure the time past, and will boldly, and without distrust, draw near to the time to come, &c.

He that is pressed greatly with **ADVERSITY**, is seldom puffed up with **PRIDE**, or vanquished of **LUST**, or drowned in **COVE-TOUSNESS**, or overtaken with **GLUTTONY**, or lift up with **DESIRE**, and **WORLDLY GLORY**; all which Imperfections happen commonly to those upon whom Fortune too much fawneth.

It is very Ridiculous that that which cometh to all Worldly things by an Ordinary and Natural Course, even by the Sequel of Causes linked together, and depending one of another, changing the Estate of Mortal things, should have power to alter, or to make any Mutation in Reason and Wisdom, which ought to abide stedfast in the Mind of Man, &c.

Cicero saith, 'Vertue abideth
'calm and quiet in the greatest
'Tempest; and although she be
'driven into Exile, yet she stir-
'reth not out of her Place and
'Country; but shineth so always
'of her self, that she cannot be
'Sullied with the Spots of ano-
'ther.

Daulus Emelius, an Excel-
 lent *Roman*-Captain, overcoming
Perfes, King of *Macedonia* in
 Fight, spake thus to his Souldiers;
 ' Is there any man that ought to
 ' wax proud, and to glory in the
 ' Prosperity of his Affairs; if he
 ' hath luck to his liking: and not
 ' rather fear the Fickleness of
 ' Fortune, who even at this present
 ' setteth before our Eyes, such a
 ' Notable Example of the com-
 ' mon Frailty of man, subject to
 ' the ordinary Course of Fatal
 ' Destiny, which turneth about
 ' continually: you see how in a
 ' moment of an Hour, we have
 ' beaten down and put under our
 ' Feet the House of *Alexander* the
 ' Great, who was the Mightiest
 ' and most Renowned Prince in
 ' the World: you see a King;
 ' not long since followed and ac-
 ' companied with so many Thou-
 ' sand.

' stand Fighting Men, brought to
 ' such Misery, that being Prisoner
 ' he must receive his Meat and
 ' Drink at the hands of his Ene-
 ' mies, &c.

Crasus said to Cyrus the great
Persian Monarch, ' Know that
 ' all Worldly Things have a cer-
 ' tain course, which doth not
 ' suffer them to End Happily, that
 ' have always had Fortune prof-
 ' perous, &c.

A modest and constant Suffer-
 ing of *Adversity* is an Indication
 of *VERTUE*, and a thing wor-
 thy of praise; *Vertue* is like the
 Date-Tree, the more she is op-
 pressed, and burthened, the higher
 she lifteth up her self, and shew-
 eth her invincible Power and
 Strength, over which Fortune can
 nothing prevail.

Concerning Riches.

Epictetus saith, ' *Riches* are
' not the Number of Goods,
' for they stir up to Super-
' fluity, and keep us back from
' Temperance ; and therefore it
' is a very hard matter for a Rich
' man to be temperate, or for a
' Temperate man to be Rich.

Diogenes said, ' It is almost
' impossible that *Vertue* should
' dwell in a Rich City or House;
' for Riches bring with them Pride
' to him that possesseth them, Ex-
' cessive Desire in gathering them,
' Covetousness in keeping them,
' and Filthiness and Dissoluteness
' in enjoying them.

Socrates,

Socrates said, 'Men ought
 'to make great account of Riches,
 'if they were joyned with true
 'Joy, but they are wholly sepe-
 'rated from it; for if Rich men
 'fall to using of them, they Spoil
 'themselves with over-great Plea-
 'sures; if they would keep them,
 'Care gnaweth and consumeth
 'them within; and if they desire
 'to get them, they become Wick-
 'ed, and Unhappy, &c.

Plato saith, 'If Riches and
 'Rich men are greatly set by in
 'a Common-wealth, Vertue and
 'Good Men will not be much
 'regarded; and yet greater mat-
 'ters are brought to pass, and
 'Common-wealths preserved by
 'Vertue, and not by Riches.

Chales said, 'Riches draw
 'him that hath them to External
 Goods,

' Goods, and make Covetous Per-
 ' sons to contemn the Goods of
 ' the Soul, thinking to be happy
 ' without them; besides Rich men
 ' are angry with Good Men, say-
 ' ing that they are Arrogant, be-
 ' cause they will not flatter them,
 ' &c.

Alexides said, ' Men must
 ' have Rich Souls; as for Silver, it
 ' is nothing but a thew, and vail
 ' of Life.

Euripides said, ' It is a naugh-
 ' ty thing, but common to all
 ' Rich men to live wickedly, the
 ' cause thereof (as I take it) is
 ' this, because they have nothing
 ' but Riches in their mind, which
 ' being blind, seal up likewise the
 ' Eyes of their Understanding.

Moreover, do we not see the
 most part of Rich men either
 use

use not their Riches, because they are Covetous, or abuse them because they are given over to Pleasures, and so they are all the Servants either of Pleasure, or of Traffick and Gain so long as they live.

And truly there is a great Madness in the greedy Covering of Money; for they that are touched with this Malady, follow after Riches with such zeal, as if they supposed, when they had gotten them, no more Evil should come near them, and then also they set so light by those which they have, that they burn with the desire of having more: how then shall we call that Good which hath no end or measure, or that which being gotten, is the beginning of a further desire to have more.

Concerning Poverty.

Diogenes said, 'Poverty is
'an help to Philosophy, and
'is Learned of its self, for
'that which Philosophy seeketh
'to make us know by Words, Po-
'verty teacheth us in the Things
'themselves.

Lactancius saith, 'Take but
'away Insolency and Boasting,
'from a Rich man, and there will
'be no difference betwixt a Poor
'man and a Rich.

Aristophanus saith, 'Poverty
'is the Mistress of Manners.

Archiselaus saith, 'Poverty
'seemeth to be sharp, hard and
'troublesome; but she is Nurse
'to

‘ to a good Linage, as she that
 ‘ acquainteth her self with Fru-
 ‘ gallity and Abstinence; in a word
 ‘ she is a School of Vertue.

Euripides said, ‘ Wealth is full
 ‘ of Wickedness, but Poverty is
 ‘ accompanied with Wisdom.

Anaximenes said, ‘ Poverty
 ‘ maketh the Spirit more sharp,
 ‘ and Men more excellent in all
 ‘ things belonging to this Life;
 ‘ for she is a very good Mistres of
 ‘ Knowledge and Skill.

Plutarch said, ‘ Hunger ne-
 ‘ ver ingendreth Adultery; nor
 ‘ want of Money, Lust; so that
 ‘ Poverty is a short kind of Tem-
 ‘ perance.

Bion the Wise, said truly, ‘ He
 ‘ that hath Vertue, possesseth all
 ‘ Goods, because that alone mak-
 ‘ eth

‘eth men happy, which may be
 ‘spoken as well of a Poor man as
 ‘of a Rich, &c.

And in antient and wise States,
 and Cities of Fame, so far hath
Poverty been from that Disrepute
 it now lies under, that

Aristides, surnamed the *Just*,
 a very Poor man, was chosen to
 Levy and to gather Tribute, be-
 fore all the Rich men in *Athens*;
 and *Callias* the Richest Man of
 all the *Athenians*, sought by all
 means to have his Friendship,
 whereas the other made no great
 account of him.

Epiminandus and **Licurgus**,
 in their times obtained the chiefest
 renown, not because they abound-
 ed in Wealth, but because they
 profited their Country exceeding-
 ly, and were content with their
Poverty.

And

And abundance of Testimonies History affords us of the Benefit and Profit that commonly followeth the condition of Poor men.

And many Examples of the Lives of Sages, of Wise men and learned *Philosophers*, who willingly forsaking, and wholly contemning Riches, went to the *Academy*, commonly called the *School of Poverty*, there to wear out their Age in a life of Abstinence and Vertue.

Aristotle said, 'It was a rarer Matter, and worthy of greater Praise to sustain *Poverty* vertuously, and with a Noble mind, then to know how to raise Riches well.

An Instance of such an one is,

Cleanthes, the Great and Noble-minded *Philosopher*, whose Poverty was such, that he was forc'd to earn his Bread by grinding

ing in a Mill, and yet his Necessities could not make him abandon his Study, but after his Labour, he wrote of the Nature of God, and of the Heavens with the same Hand, wherewith he turned about the Mill-Stone.

Fren. Acad. saith, 'Let us yield
' a little to the opinion of World-
' lings, that *Poverty* and want of
' Riches is odious and contemp-
' tible; and yet that *Poverty* only
' that proceedeth of Sloath, Idle-
' ness, and Ignorance, or other-
' wise of Foolish Expences, Riot,
' or Superfluity, may be said to be
' so: but when *Poverty* is found
' in an honest, diligent, just, and
' wise man, it serveth for a great
' proof of his Magnanimity, and
' that he hath set his mind unto
' great and high matters; and not
' upon such small and vile things, as
' the Riches of the World are, &c.



B

P
Q
ca
m
ri
A
fu
m
F

A
h
P
M
T
b

B
ci
C
th
A

E
fu
Fa
G

BOOKS Printed and Sold, by the Assigns
of J. Sowle, at the Bible in George-
Yard, in Lombard-Street.

AN Apology for the True Christian Divi-
nity, as the same is Held Forth, and
Preached, by the People, called in Scorn
Quakers; Being a full Explanation and Vindi-
cation of their Principles and Doctrines, by
many Arguments, deduced from Scripture and
right Reason, and the Testimonies of Famous
Authors, both *Ancient* and *Modern*: With a
full Answer to the strongest Objections usually
made against them. By *Robert Barclay*. The
Fourth Edition in English. price Bound 4 s.

Robert Barclay's Apology in French. 5 s.

Robert Barclay's Apology in Spanish. 5 s.

A Catechism, and Confession of Faith. By
R. Barclay. price Bound 9 d.

A Key, Opening the way to every Capacity;
how to distinguish the Religion professed by the
People called *Quakers*, from the Perversions and
Misrepresentations of their *Adversaries*. The
Twelfth Edition, Corrected and much Enlarged,
by *William Penn*. price 4d.

William Penn's Key in French. 4d.

William Penn's Key, in *Danish*. 4d.

The Design of Christianity, Testified, in the
Books, Epistles, and Manuscripts, of that An-
cient Faithful Servant of Christ Jesus, *John*
Crook, who departed this Life the 26th Day of
the 2d Month, 1699. in the 82d Year of his
Age. With a Journal of his Life. price 3s. 6 d.

A Collection of many Select and Christian
Epistles, Letters and Testimonies, written on
sundry Occasions, by that Ancient, Eminent,
Faithful Friend and Minister of Christ Jesus,
George Fox.

The Works of the Long-Mournful and Sorely-

Di

BOOKS Sold by J. Sowle.

Distressed *Isaac Pennington*, whom the Lord in his tender Mercy, at length visited and relieved by the Ministry of that Despised People, called *Quakers*; and in the Springings of that Light, Life, and Holy Power in him, which they truly and faithfully Testified of, and directed his Mind to, were these things written, and are now Published as a thankful Testimony of the Goodness of the Lord to him, and for the benefit of others. In Two Parts.

The Works of *Samuel Fisher*, in Folio.

The Works of that Memorable and Ancient Servant of Christ *Stephen Crisp*; containing also a Journal of his Life, giving an Account of his Convincement, Travels, Labours and Sufferings in and for the Truth. price bound 5 s.

Truth's Innocency and Simplicity shining through the Conversion, Gospel-Ministry, Labours, Epistles of Love, Testimonies and Warnings to Professors and Prophane (with the Long and Patient Sufferings) of that Ancient and Faithful Minister and Servant of Jesus Christ, *Thomas Taylor*. price Bound 5 s.

The Memory of the Righteous Revived, being a Brief Collection of the Books and written Epistles of *John Camm* and *John Audland*; together with several Testimonies relating to those two faithful Labourers. price Bound 2 s.

Dauides. The Life of *David King of Israel*: a sacred Poem. In 5. Books. by *I. Ellwood*. p. 3s. 6d.

Musa Parænetica; or, a Tractate of Christian Epistles, on sundry Occasions, in Verse. by *William Massey*. price 6 d.

Piety Promoted, in a Collection of the Dying Sayings of many of the People called *Quakers*. With a brief Account of some of their Labours in the Gospel, and Sufferings for the same in 3 Volumes, By *J. Tomkins*, pr. 1 s. each. The

BOOKS Sold by J. Sowle.

The Christian Quaker, and his Divine Testimony, stated and vindicated, from Scripture, Reason and Authority. the Second Edition. By *W. Penn.* price Bound 2 s.

Primitive Christianity Revived, in the Faith and Practice of the People called Quakers. Written in Testimony to the present Dispensation of God, through them to the World; that Prejudices may be removed, the Simple informed, the Well-inclined encouraged, and the Truth and its Innocent Friends rightly represented By *W. Penn.* price Bound 1 s.

A Defence of a Paper, entituled, *Gospel-Truths*, against the Exceptions of the Bishop of *Cork's* Testimony (against the Quakers.) By *W. Penn.* price Bound 1 s.

A Brief Account of the Rise and Progress of the People called Quakers. in which their Fundamental Principle, Doctrines, Worship, Ministry and Discipline, are plainly declared, &c. With a Summary Relation of the former Dispensations of God in the World, by *W. Penn.* pr. 1 s.

An Account of *W. Penn's* Travels in *Holland* and *Germany*, for the Service of the Gospel of Christ; by way of Journal. Containing also divers Letters and Epistles, writ to several Great and Eminent Persons, whilst there. The Second Impression. Corrected by the Author's own Copy; with some Answers not before Printed. To which is now added two Epistles, formerly printed in *Dutch*, but never in *English*, till this third Edition. price Bound 2 s.

God's Protecting Providence, Man's Surest Help and Defence, in times of the greatest Difficulty, and most eminent Danger. Evidenc'd in the Remarkable Deliverance of *Robert Barrow*,

BOOKS Sold by J. Sowle.

with divers other Persons, from the Devouring Waves of the Sea, among which they suffered Shipwrack; And also, from the cruel Devouring Jaws of the *Inhumane Canibals* of *Florida*. Faithfully related by one of the Persons concerned therein, *Forathan Dickenson*. Price Stitch'd 8 d.

Lux Evangelica Antefata: Or, a further Testimony to the Sufficiency of the Light Within. Being a Reply to *George Keith's* Censure, In his Book, Intituled, *An Account of the Quakers Politicks*, Upon certain Passages in my Book, Intituled, *Mercy Covering the Judgment-Seat*, &c. For the clearing of *Truth* from *G. K's* Misrepresentation, and Satisfying of *Sober Enquirers* into the True State of the *Controversie* between us. By *Richard Claridge*. Price stitch'd 1 s.

Anguis Flagellatus; or, a Switch for the Snake. Being an Answer to the Third and Last Edition of the *Snake in the Grass*. Wherein that Author's Injustice, both in Quotation and Story, are discovered and obviated. And the Truth, Doctrinally delivered by Us, stated and maintained, in opposition to his Misrepresentation and Perversion. By *Joseph Wyeat*. To which is added, a Supplement by *G. Wikehead*. price 3s. 6 d.

SACRED History: Or the Historical Part of the Holy Scriptures of the Old Testament; Gathered out from the other Parts thereof, and Digested, (as near as well could be) into due Method, with respect to order of Time and Place, With some Observations, here and there, tending to Illustrate some Passages therein, And a Table to the whole, in Folio, By *Thomas Ellwood*. Price 10 s.

A Scripture Catechism for Children by *Amb. Rigg*, Price Bound 6d.

The

BOOKS Sold by J. Sowle.

The Harmony of Divine and Heavenly Doctrines, demonstrated in sundry Declarations, on Variety of Subjects. Preached at the Quakers Meetings in *London*, by Mr. *W. Penn*, Mr. *G. Whitehead*, Mr. *S. Wallenfield*, Mr. *B. Coole*; taken in Short hand, as it was delivered by them, and now Faithfully Transcribed and Published for the Information of those, who by reason of Ignorance, may have received a prejudice against them. By a Lover of that People, price 1 s. 6 d.

A brief Testimony to the great Duty of Prayer; shewing the Nature and Benefit thereof; to which is added, Many Eminent and Select Instances of God's Answer to Prayer: Collected out of the Record of Holy Scriptures. By *J. Tomkins*. With a Postscript by *J. F. The Second Edition*. Price 6 d.

An Abridgment of *Eusebius Pamphilus's* Ecclesiastical History, in two Parts. Part I. A Compendious Commemoration of the Remarkablest Chronologies which are contain'd in that Famous History. Part II. A Summary or brief hint of the Twelve Persecutions sustained by the Ancient Christians, with a Compendious Paraphrase upon the same. Whereunto is added, A Catalogue of the Synods and Councils, which were after the Days of the Apostles; together with a hint of what was decreed in the same. By *William Canon*. The Second Edition, with large Additions by another Hand. Pr. 1 s.

The Saints Travel to Spiritual *Canaan*. Wherein is discovered several False Rests short of the true Spiritual coming of Christ in his People. With a Brief Discovery of what the coming of Christ in Spirit is; who is the alone true Rest and Center of Spirits. The Third Edition. By *R. Wilkinson*. Price 1 s. More

BOOKS Sold by J. Sowle.

More Fruits of Solitude; being the Second part of Reflections and Maxims, relating to the Conduct of Humane Life. By the Author of the former. price 9 d.

The Harmony of the Old and New Testament; and the fulfilling of the Prophecies, concerning our Lord and Saviour Jesus Christ, and his Kingdom and Glory in the latter Days. With a brief Concordance of the Names and Attributes, &c. given unto Christ; and some texts of Scripture, collected concerning Christ's Humiliation and Sufferings; also, of his most excellent Dignity and Glorification. published, for the benefit of Christians and Jews, by John Tomkins. With an Appendix to the Jews, by W. Penn. 3d Edition, with Additions. price 1s.

No Cross, No Crown, A Discourse of the Nature and Discipline of the Holy Cross of Christ. In 2 parts. 6th Edition. by W. Penn. price bound 3 s.

Scripture-Instructions; digested into several Sections, by way of Question and Answer. In order to promote Piety and Virtue, and discourage Vice and Immorality. with a Preface relating to Education. By John Freame. price 1 s,

Truth's Vindication; or, a gentle Stroke to wipe off the foul Aspersions, false Accusations and Misrepresentations, cast upon the people of God, called Quakers, both with respect to their Principles, and their way of Proselyting People over to them. by E. Barburst. price 1s.

A brief History of the Voyage of Katharine Evans and Sarah Cheevers, to the Island of Malta, where the Apostle Paul suffer'd Shipwreck. to which is added a Relation of George Robinson's Journey to Jerusalem. price bound 1 s.

Mercy

BOOKS Sold by J. Sowle.

Mercy covering the Judgment-Seat; and Life and Light triumphing over Death and Darkness: In the Lord's tender Visitation, and wonderful Deliverance, of one that sat in Darkness, and in the Region and Shadow of Death. Witnessed unto in certain Epistles and papers of Living Experience. By *R. Claridge*. 6 d.

A Collection of the Christian Writings, Labours, Travels and Sufferings, of that faithful and approved Minister of Jesus Christ, *Roger Haydock*; with an account of his Death, &c. 1 s. 6 d.

The Arraignment of *Popery*, being a short Collection taken out of the *Chronicles*, and other Books of the State of the Church in the Primitive Times, I. The State of the *Papists*; how long it was before the Universal POPE and MASS was set up, and the bringing in their Rudiments, Traditions, Beads, Purgatory, Tythes and Inquisitions. II. A Relation of the Cruelties they acted after the *Pope* got up, being worse than the *Turk* and *Heathen*: New Rome proving like Old. III. What the People of *England* worshipped before they were Christians. IV. To which is added, The Blood of the Martyrs is the Seed of the Church. With several other Things, very profitable for all that Fear God, to Read, Try, and give Judgment on in the Spirit of Truth, against the Worship of the Beast and Whore. By *G. F.* and *E. H.* Price Bound 1 s. 6 d.

A Treatise concerning Baptism, and the Lord's Supper. Shewing, that the true Disciples of Christ are sent to Baptize Men into the Name of the Father, Son, and Holy Ghost; for the Carrying on of which, Christ is with them, and will be, to the End of the World. Also, a few Words

BOOKS Sold by J. Sowle.

Words concerning the Lord's Supper; shewing, that those that Sup with him, are in his Kingdom. by *John Gratton*. price bound 9 d.

The poor Mechanicks Plea, against the rich Clergys Oppression; shewing, Tithes are no Gospel-Ministers Maintenance; in a brief and plain Method, how that *Tithes* (as now paid) are both Inconsistent with the dispensation of the Law, and dispensation of the Gospel; also, how they were brought into the Church many Hundred Years after Christ, and testified against by many ancient *Christians* and *Martyrs*; with several sober Reasons against the payment thereof. by *John Bockyt*. price 3 d.

Piety Promoted, in a Collection of Dying-Sayings of many of the People called *Quakers*. with some Memorials of their Virtuous Lives. The Fourth and Fifth Vol. Pr. bound 1 s. each.

A Journal, or Historical Account of the Life, Travels, Sufferings, Christian Experiences, and Labour of Love in the Work of the Ministry, of that Antient, Eminent and Faithful Servant of Jesus Christ, *George Fox*. the Second Edition in two Volumes. Price 10 s.

Sacred History: Or the Historical Part of the Holy Scriptures of the *New Testament*; with some Observations, tending to Illustrate some Passages therein. And a Table to the whole, in Folio, by *Thomas Elwood*. pr. 9 s.

Fruits of Retirement; or Miscellaneous Poems, Moral and Divine. Being some Letters, Contemplations, &c. written on Variety of Subjects; by *Mary Mollineux*, late of *Liverpool*, deceased. price bound 1 s. 6 d.

BOOKS Sold by J. Sowle:

The *Works* of *Thomas Lawson*, being Four treatises, viz. I. A Mite into the *Treasury*, being a word to Artists, &c. II. A Treatise relating to the Call, work, and wages of the Ministers of Christ and Antichrist, &c. III. A Treatise of Baptisms, and the Supper, Bread & Wine. IV. *Dagon's Fall* before the Ark, &c. Price 3 s.

The Spirit of the Martyrs Revived: In a Brief, Compendious Collection of the most Remarkable Passages, and Living Testimonies of the true Church, & Faithful Martyrs in all Ages. p. 3 s.

The Tryal of Spirits, both in Teachers and Hearers. Wherein is held forth the clear Discovery, and certain Downfall of the Carnal, and Anti-Christian Clergy of these Nations. Testified from the Word of God, to the University Congregation in *Cambridge*. Whereunto is added, a Plain and Necessary Confutation of divers gross Errors delivered by Mr. *Sydrach Symphon*, in a Sermon Preached to the same Congregation, at the Commencement, *Anno* MDCLIII. Wherein (among other things) is declared, That the Universities (according to their present Statutes and Practices) are not (as he affirmed) answerable to the Schools of the Prophets, in the time of the Law; but rather to the Idolatrous High Places. And that Humane Learning, is not a Preparation appointed by Christ, either for the right Understanding, or right Teaching the Gospel. With a brief Testimony against Divinity-Degrees in the Universities. As also *Luther's* Testimony at large upon the whole Matter. And lastly, The right Reformation of Learning, Schools and Universities, according to the State of the Gospel, and the Light that shines therein. All necessary for
the

BOOKS Sold by J. Sowle.

the Instruction and Direction of the Faithful in these last times. By *William Dell*, Minister of the Gospel, and Master of *Gonvil and Caius* Colledge in *Cambridge*. Price Bound 1 s. 6 d.

A Light Shining out of Darkness: Or, Occasional Queries, submitted to the Judgment of such as would enquire into the True State of Things in our Times. The whole Work revised by the Author, the Proofs englished and augmented, with sundry Material Discourses, concerning the Ministry, Separation, Inspiration, Scriptures, Humane Learning, Oaths, Tithes, &c. With a brief Apology for the *Quakers*, that they are not Inconsistent with Magistracy. By an Indifferent, but Learned Hand. The Third Edition. Price Bound 1 s. 6d.

The Spiritual Guide: Which dis-intangles the Soul, and brings it by the inward Way, to the getting of perfect Contemplation, and the Rich Treasure of Internal Peace. Written by Dr. *Michael de Molinos*. Translated from the *Italian* Copy. Price Bound 9 d.

Βαπτισμῶν Διδασχὴ: Or, The Doctrine of Baptisms; Reduced from its Antient and Modern Corruptions, and Restored to its Primitive Soundness and Integrity: According to the Word of Truth, the Substance of Faith, and the Nature of Christ's Kingdom. By *William Dell*, Minister of the Gospel, and Master of *Gonvil & Caius* Colledge in *Cambridge*. Price 4d.

Christ's Spirit, a Christian Strength: Or, a plain Discovery of the Mighty and Invincible Power that all Believers Receive through the Gift of the Spirit. First held forth in Two Sermons on *Acts* 1. 8. and after Published for the Instruction and Use of those that are Spiritual,

BOOKS Sold by J. Sowle.

Spiritual, Anno 1645. By William Dell, Minister of the Gospel of Jesus Christ. Price 6 d.

Academia Cœlestis : The Heavenly University : Or, the Highest School, where alone is that Highest Teaching, the Teaching of the Heart. By Francis Rouse, sometime Provost of Exton-Colledge. A Treatise written above Threescore Years since : The Third Edition, Revised and Compared with the Latin. Price bound 1 s.

A Treatise of Fevers : In which is contain'd, a Description of the Nature of Fermentation ; together, with the Causes, Symptoms, and Cures of all Feavers. Written Originally in Latin by the Author of *Riverius Reformatus*, and now done into English by D. M. Price Bound 1 s.

The Writing Scholar's Companion : Or, Infallible Rules for Writing True English with Ease and Certainty : Drawn from the Grounds and Reasons of the English Tongue. Comprehending in a Full, Plain, and Exact Method whatever is necessary to be observed in Writing True English. In Three Parts. Composed for the Benefit of all such as are Industrious Ambitious of so Commendable an Ornament, as Writing true English, is generally esteemed. Recommended especially to the Youth of both Sexes, and to be Taught in Schools. Price Bound 1 s.

A Diurnal Speculum : Containing, I. A plain and easie Method to find out those things that are most useful to be known Yearly : And may serve as an Almanack for Thirty Years ; and many other things suitable to the Matter. II. An Explanation of Weights, Money, and Measures, both Scriptural and Usual ; with sundry Tables depending thereon, &c. III. Some Remarks on *England* ; or a Brief Account of every County

BOOKS Sold by J Sowle.

County, with the Names, and Days of the Markets, and the Chief Commodities therein, &c. The whole consisting of great Variety, explained by divers Examples, the like in all Particulars, not extant; as by the Contents does more at large appear. Collected by *J. Bocket*. Price Bound 1 s. 6. d.

A few Queries relating to the Practice of Physick, with Remarks upon some of them. Modestly Proposed to the Serious Consideration of Mankind, in order for their Information, how their Lives and Healths, (which are so necessary, and therefore ought to be dear to them) may be better preserved. By *H. Chamberlen*, Physician in Ordinary to the Late King *Charles* the Second. Price Bound 1 s.

A Vindication of VWomen's Preaching, as well from Holy Scripture and antient VVritings, as from the Parapharse and Notes of the judicious *J. Locke*, on 1 Cor. xi. By *J. Martin*. pr. 1 s.

The Good House-Wife made a Doctor: Or, Healtb's Choice and Sure Friend. Being a plain way of Nature's own Prescribing, to Prevent and Cure most Diseases incident to Men, Women, and Children, by Diet and Kitchin-Physick only. With some Remarks on the Practice of Physick and Chymistry. By *Thomas Tryon*, Student in Physick. The Second Edition. To which is added, Some Observations on the tedious Methods of Unskilful Chyrurgions; with Cheap and Easie Remedies. By the same Author. Price Bound 1 s. 6 d.

Where also may be had Bibles, Testaments, Concordances Spelling-Books, Primers, Horn-books with Writing-Paper, Paper-Books, &c; and Mrriage Cartificates on Parchment, Stamp.

-
:
:
e
e
y
-
ir
d
-
n
l.
as
s,
-
s,
r,
in
nt
o-
y-
ce
n,
o
li-
th
u-
ts,
n-
c;
t.